

MISSIONARY JOURNAL.

VOL. XIV.

SEPTEMBER-OCTOBER, 1883.

No. 5

GLIMPSES OF HAINAN.

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THIRD PAPER.

THE village of Ta-man-t'een is twelve miles from Nam-fung and stands within the borders of the Le country, several miles beyond Chinese jurisdiction. There was no mark to tell us when we passed the boundary line, but the first glance at our surroundings, as we entered the town, told us we were among a people of different habits and modes of life. The town is so concealed by the encircling woodlands that nothing of it is seen until we stand before the wicket gate that marks the entrance. Finding the gate closed we followed the advice given to us in Nam-fung to wait until some one inside should invite us to enter before attempting to do so. As no one was near, we called aloud to attract attention, when several men quickly appeared and beckoned us to enter. We inquired for the head man of the village, and were immediately escorted to his He was absent at the time but we were told to go in without hesitation and make ourselves at home. His sister assumed the position of hostess and brought water, fire-wood and other necessaries with great readiness. We were surprised at the spaciousness, airiness and comparative comfort of the house, which was in great contrast to the low, dark, damp places, with beds on the bare earth, which we had been led to expect. It was of the kind called by the people "boat" houses from their resemblance in shape to the upturned hull of a boat, a very apt designtion. The construction is very simple. Two rows of hard-wood pillars firmly imbedded in the earth and joined by cross-beams form the main support. On these beams are laid the strong and supple trunks of young trees which interlace in a curved line at the top, and on them bamboos are places cross-wise, making a light and solid frame, and the whole is covered over with an impervious thatch of jungle grass.

The side walls are made of woven bamboo, three or four feet high, and beyond these the straw thatch slopes several feet until it almost touches the ground, forming broad and well protected eaves. Under these generous eaves the dogs, the goats and other animals find a comfortable shelter. The end walls are made of bamboo lattice with a door in the middle of each that stands open all day long, no windows are needed as the openings in the bamboo work admit sufficient light even when the doors are shut. Within the space is some times divided into apartments by light bamboo partitions, in this instance, however, but one small room in the corner was so divided off. The floor was of earth but beaten smooth and solid. Along the whole of one side were beds arranged on bamboo frames raised a foot or more from the ground. The house being built on a slope the main entrance was from the back or the end against the hill, the roof extending over an open space-outside the door about ten feet square. At the other end the roof projected in a straight line eight or ten feet, covering a rude kind of portico, from which a fine view of the village possessions and the charming country surrounding was opened before us. The prospect from this portico was most attractive; a broad plain extended for miles bordered with picturesque ridges, and dotted with many wooded hills; small fields of rice and potatoes appeared, but the greater part was one splended range of pasture land, over which the herds of cows and goats roamed through the day, returning to their shelter under the eaves of the houses at night. Ta-man-t'een contains twenty houses all built on the same pattern, with a population of about one hundred. It is built on the gentle slope of a low hill, the natural declivity affording the means of easy draniage.

The people belong to the tribe of the *Hak-shim Les, and are under the jurisdiction of the chief who resides in Fan-lun, the next town inland. The women are tattooed with several lines down the cheeks and across the chin. They wear a long, heavy skirt reaching to the ankle, and a short zouave jacket with a single fastening at the neck. They are shy, stout and contented looking. They carry their infants in a peculiar way astride their hips, after the manner of the Siamese. The men shave their heads like the Chinese but do not wear the queue. We looked keenly about for any signs of the worships of idols or of spirits, but no images or shrines of any sort appeared in the village and only a few slips of gilt bespattered paper over the door and on the beams were seen which may have been simply for ornament, or in imitation of the

The Chinese write the name III "black lightning," but whether this conveys the native meaning of the word of not I am unable to say.

Chinese with out any special significance. We had been told that the corner behind the door was sacred to the Le-p'oh-sin (黎婆伽), a kind of fairy grand-mother and that we should be careful not to place any of our baggage there or peer too curiously into it. The corners in this house, however, seemed to be put to the usual uses for stowing hoes, poles, hats etc, to the utter disregard of fairy grand-dames, or other supernatural beings.

Late in the evening our host returned and gave us a most cordial welcome. He was intelligent, of good physique and manly bearing, and was dressed in Chinese clothes, which, we were told, he assumed more as a matter of convenience than as an indication of subjection to imperial authority. He set himself at once to do all he could for our comfort. Previous to his return we had inquired if, for the sake of privacy, we could have possession of the small room in the corner, and his sister had very properly deferred an answer until her brother's arrival taking the additional precaution of locking the door. When he came back we heard what seemed to be a serious altercation between the two at the door of this room, carried on in a language which struck us at once as radically different from the Chinese. We soon learned that the trouble was about the room which he wished to give us the use of, but the key of the lock was lost, and he was blaming his sister for her excess of caution in locking it. We hastened to assure him that a bed in the main room would suit us quite well. We were provided with canvas beds, with wooden stools to support them, and needed only bamboos on which to stretch the canvas, to secure most comfortable sleeping accommodations. All through the Chinese country, however, we found great difficulty in procuring the necessary bamboo sticks. In some place none were to be had; while in other places we were supplied with old and decayed ones that would give way in the middle of the night and let us down suddenly on the damp floor in the darkness, amidst rats and other vermin. Our experience on such occasions, while amusing to a degree, was not very cheering and often led us to accept the doubtful hospitality of a bed already arranged, rather than take the trouble of searching for strong and suitable bamboos on which to stretch our canvas cots. But in this first Le village our wants were scarcely mentioned before our host went off in the darkness with a torch and hatchet to the grove behind the town and soon returned with some fine bamboos, on which we stretched our beds and laid down in perfect comfort. The arrival of such a caravan as ours, (we numbered fourteen) produced a great sensation in the town and brought nearly the whole population to see us. They filled the house until a late hour

in the evening, but the contrast between them and an ordinary Chinese crowd was most evident. They kept at a respectful distance unless encouraged to come near, and in their curiosity showed not the slightest rudeness. Our beds, our clothing and everything was looked at with great interest but nothing touched without permission. It was a pleasure to gratify their curiosity. Our watches and an alarm clock greatly astonished them. texture of our sleeping rugs, and the gay colors of one of them especially attracted them. They seemed possessed of an innate gentleness and politeness toward strangers that divested all their actions of rudeness. They live in great simplicity and seem to have but few wants, and these easily satisfied. The meagreness of their usual diet was evident from the eagerness with which the small presents of salt-fish were accepted, each recipient broiling his portion without delay on the hot embers and eating it with great relish A large fire was kept up, and proved most agreeable to us chilled as we were by the dampness of the early November rains. The abundance of firewood was a great boon, as it enabled us to have our clothing dried without delay, but the paucity of cooking utensils made the preparation of food rather slow. The Les have usually but one large iron kettle in which everything is cooked and which, when the cooking is done, is used to boil water for various purposes, and also does duty as wash-bowl, foot-bath etc. The people keep but a small supply of rice in hand, and our host's rice jar was soon emptied in meeting the wants of our company. As a consequence our slumbers were disturbed through the night by the monotonous drumming of the wooden pestle as a fresh supply was being hulled, to provide breakfast for our bearers. Fowls seemed plentiful about the houses, but they would part with neither them nor their eggs, the latter being kept as they said for hatching and the fowls for the use of the sick and the aged. On the walls of the house were hung heavy nets for the capture of game, the mode of capture being to enclose a space, perhaps of swampy ground, with the net which is about four feet broad and several hundred feet long, and drive the game into it. Wild pigs, deer and other smaller game are then caught. Bows and arrows, spears and knives also adorned the beams, while numerous trophies of the chase, in the shape of the jaw bones of the animals captured were placed in conspicuous places along the rafters. We were informed that it being the harvest season no one had leisure to go in search of game. Most of the people were busy gathering in the rice which is the chief crop. Sweet potatoes are also cultivated in small patches while papayas and squashes grow profusely about the village.

As we prepared to continue our journey signs of mutiny were evident among our bearers; those from Nam-fung, who were to act as guides, declared they knew the way no further, and all complained of the excessive difficulty of traveling. We tried to get substitues among the Les, but they all declined with the excuse that they could not spare the time from their harvest, which we found to be only a ruse to cover up their dislike to act as bearers especially in company with Chinese. These troubles were increased by an impudent and talkative Chinaman who reached the village late in the previous evening, and whose account of the state of the roads and general discomforts fed the flame of discontent already kindled. After a delay of several hours they yielded under a promise from us to secure additional bearers in the next town if possible. We left Ta-man-t'een, grateful for the hospitality received and with minds relieved of any apprehension as to the reception we should receive as we advanced inland. As we left the village the first question that came up was what direction should we take? Which of the many paths leading from the village was the one for us to follow? Our minds were soon set at rest by an escort of Les sent without solicitation by our host to show us the way. They accompanied us until we were sufficiently well started to be in little danger of going astray, and when they turned back, left us under the guidance of a bright and active young Le from another village who was carrying salt for the Chinaman referred to above, so that there might be no possibility of our mistaking the road. The absolute need of a guide was seen at every stage of our journey, the path being not only indistinct at times but crossed by many bye-paths, which intersected it at all angles making it utterly impossible for a stranger to distinguish the right from the wrong, while a mistake would have led one off into the wild jungle, perhaps miles from any village. Our way lay toward the South-east, the greater part of it through a valley where the traveling was comparatively easy. The chief discomforts were the long, sharp edged grass that overhung the path, the mud in some places deep and filthy; the leeches abounding on all sides and the streams to be forded, of which no less than twenty were crossed during the day in a distance of seven miles. For the first mile we passed through fields that had once been cultivated but were now overgrown with shrubs and small trees, among which the tea plant was conspicuous. At the end of this stage we came to the remains of a Le encampment, where the embers of a fire were still smouldering and the broken frame of a grass-covered shed showed where they had slept. They were probably a party from the inner hills, on their way to the Chinese

market with goods. The fire kindled and kept constantly burning was not merely for cooking and warmth, but specially as the best and only sure protection against leeches. Two miles further travel, in which several streams were forded and much sandy soil traversed, brought us to another interesting spot; a large-flat rock of sandstone stretching out into the stream, several feet above the ordinary level of the water. It is one of the chief land marks along this road, and furnishes sleeping accommodations for small bands of Les on their way to market or from village to village. As the narrow path was much obstructed by small trees blown across it in the recent storms, I took the large knife purchased in Nam-fung for defense, and helped to clear the way. While thus equipped and separated from the rest of the party, I met a Le and his wife coming in the opposite direction. The woman, who was most profusely tattooed, had a very pleasing face and the man had a quiet, gentle look. The sight of the knife startled them and caused them to turn aside and quickly disappeared down the bed of a stream, leaving me to regret the hostile appearance I must have presented. On the steep hill side above this valley we saw huts of a people called by some the Shan-miao's (山 苗) and by others the Miao-les (苗 黎) a mountain tribe that keeps aloof from the dwellers of the plain. As the names indicate they are probably the direct descendants of the original Miaos brought from the mountain regions of the mainland, or of the Miaos and Les united, who have become a distinct tribe and now maintain an independent position among the numerous other Le tribes. Accounts of their disposition and habits vary greatly. Some describe them as cruel and vindictive and credit them with the secret of preparing subtle poisons, which stealthily administered in food will carry off their victims quietly, but without fail. Others again say they are peaceable, honest, and industrious, toiling patiently on their high land and causing little trouble to any one. All however agree that they are very shy, and exclusive, living in an isolated way, with, usually, only two or three huts in a place, among the hills, and rarely mingling with the other people. As we passed through this valley we were struck with the evident fertility of the soil and wondered much that the people should neglect it for the steep hill sides where we saw fields of grain on slopes where it would be very difficult for a man to ascend. The valley no doubt is subject to frequent overflows, but a little united effort would restrain the stream within proper bounds and leave the people in possession of the rich, accessible and easily cultivated plain. As may be imagined the vegetation along the valley was most profuse and varied; cat tails in great abundance

covered with flowers like large yellow, purple-centred cups, ferns of great variety and grace and, not the least attractive, vining bamboos, climbing over the larger trees and stretching in graceful masses over the narrow ravines.

Our range of vision was somewhat limited as we followed the course of the streams, but the glimpses of the hills immediately around us, and occasionally, of the mountains further off, seen through breaks in the nearer lines, were most charming. At length we left the plain behind and began the ascent of a wooded hill along a stony pathway, where immense trees rose to a great height, with enormous woody creepers encircling them and ferns growing on the rough, damp surface of the bark. The hill was of sandstone and probably rose a thousand feet above the plain; and from the top we looked through distant vistas of most attractive scenery. The clouds obscured the higher mountains so that we could not be sure of the exact location of the high ranges toward which our journey was tending, and we felt much the need of some one familiar with the country to point out the direction of the places to be visited; however, we enjoyed the beauties near at hand. Behind us lay the fine plain of Ta-man-teen, broken in many places by small ridges of wooded hills and cut into numerous attractive valleys, while before us the larger plain of Fan-lun stretched like a broad basin set among the hills. The curling smoke showed the position of some of the villages and the open spaces, which form but a small proportion of the whole extent, indicated the rice fields and pasture lands. The descent of the hill proved much more gradual than the ascent had been and the fields under cultivation were larger and in better positions than those previously passed. The fields were surrounded by picket fences and the fresh young shurbs of which they were composed were taking root in many places, sending out new leaves and shoots showing how the fences might grow into solid living barriers. These fields have but one opening which is kept carefully closed while the crop is ripening, and at each corner is a trap for capturing the wild pigs and other animals that destroy the crops This trap is like a large cage made in the fence itself, the opening being about six inches above the ground. It is wide at the mouth but converges to a point three or four feet beyond the open work, and especially the lower portion, being of stout bars through which the feet of the animal slip, and the whole is held in its place by strong stakes and bands, which even the most powerful wild boar, deprived of the use of his feet which are thrust through the interstices of the bars, could not break through. When pigs are found in the field, the gate is carefully closely and they are driven into the

corners where they plunge unsuspectingly into the trap and are despatched by men with spears, who wait for them on the outside. Descending the hill by a path that is overshadowed by fine trees we came to a small river which is forded in the usual way, and in a few minutes are in the midst of a small village, the first of three that bear the name of Fan-lun. We are conducted by our sprightly young Le to the best house in the place and are made to feel as we enter that the house and all it contains are ours for the time being, by the laws of hospitality. Built on the same pattern as the one described above it is scarcely half the size and is too limited to accommodate our whole company; but all fear of over crowding is dispelled by the offer of the house adjoining for the use of our bearers. The men of the house were absent and also the mother, leaving an old grand-mother and a little maid of thirteen in charge with a small child to be cared for. The old woman was a wild looking specimen, with uncombed hair, a wrinkled, grimy, blue streaked face, a black mouth reeking with betel-nut juice, tattered clothes that covered but a small portion of her scraggy frame, and a loud rasping voice that was likely to frighten even when she meant to please. The little maid was a charming contrast to the old grandame and was in reality the mistress of the house. She took efficient direction of all matters connected with our lodging and seemed to feel the weight of care resting upon her. She was slight and graceful in form, was neatly dressed in a long clean skirt and an embroidered jacket and was adorned with pink ear rings and three light blue lines across her chin. The little child clung to her skirt while the old woman rushed about sputtering and gesturing, but she took oversight of everything with a serious face that never relaxed into a smile. It was after dark when the family returned, the father, mother and son, a young man of twenty with their burdens of rice freshly cut from some distant field. The child rushed to its mother the instant she entered the door and was received with a quiet show of real affection that was touching to see. The mother was a kind, benevolent looking woman with a gentle, soothing voice. The father took his seat beside the fire while the son assumed direction of the house. This we learned was the usual custom. The young people are in authority and every question of food, lodging or purchase of articles is referred to them. In all our intercourse with this family the father appeared in no way. The daughter received us when we came and the son directed everything after his return, providing food, receiving payment for lodging etc. The supply of rice was small but our host sent out to the neighbors, and borrowed a sufficient quantity to meet all our wants. The rice

they had just brought in was still wet from the rain, and was placed in bamboo trays suspended over the fire, preparatory to being stowed away in ricks. Their harvests are gathered under very difficult circumstances. The fields are often distant, the rain soaks the grain and it all has to be carried into the house and dried over the fire before it can be safely stowed away. The particular kind of rice most widely cultivated is that called "dry rice" which is grown on the uplands without flooding the fields. They also grow a superior quality of maize of which we saw a good supply in almost every house. The ears were large and well-developed, the corn white and of an excellent flavor. From the rafters of the house hung hundreds of fine ears with the husk partly stripped off, the whole thoroughly dried and preserved by the constant heat and smoke from the fire. The extensive cultivation of maize by these aboriginal tribes and also by the Ius in the Lien-chow district touches a very interesting question in botany, namely, the source whence this grain was introduced into China. It has generally been accepted as a botanical fact that America is the native country of the maize or Indian corn, from which it has spread into other lands. The late Mr. Mayers, however, quotes from Chinese authors, * to show that it was well known and cultivated in China within a comparatively short period after the discovery of America, and further that while they knew it to be an exotic, they believed it to have come from central Asia, not even hinting that it might have been introduced by Europeans. These earliest notices of it would seem to prove that it did not come to China from America unless it was brought by the Portuguese sea rovers who ravaged the southern coast of China in the first half of the sixteenth century, which seems unlikely since they were bent on pillage and were not supposed to be interested in propagating a new and curious grain. From whatever source it came it soon gained favor and is now very extensively cultivated by the Chinese, but especially by the aboriginal peoples among whom it seems to be almost as great a favorite as among the American Indians. It forms a main portion of the sustenance of both the aborigines in the north-west corner of Kwangtung and of those in Hainan. The ease with which it can be cultivated in the hilly country they inhabit and the rich return of fruit it yields for the labor expended are probably the reasons for its extensive cultivation.

In the evening, as at the first village, from each of the eight families composing the town, numerous representatives gathered in, not, however, disturbing to any great extent the domestic routine

[·] See notes and Queries, Vol. I. No. 7, pp. 89, 90.

of the household. The great kettle of rice was boiled until it was quite soft, which with an attendant dish of greens and some salt fish that we had supplied composed the evening meal. The whole family sat down together each faring as the other. The utensils used were Chinese bowls and chop-sticks. This union of the family at meals and in general intercourse was a very pleasant feature in all the villages we visited. The true idea of family life seems to be realized among these so called savages in a higher degree than among their Chinese neighbors. The Chinese, not understanding or perhaps directly ministerpreting this freedom of intercourse, accuse them of a lack of propriety and of immorality. Of the truth or otherwise of the latter charge we had no means of ascertaining, but all our observation went to prove that there was much real affection and sympathy among members of the same family.

Many inquiries for medicine led my friend to prepare some rheumatism plasters, the process being watched with the deepest interest by the people. It was not long before the whole town was afflicted by a sudden and severe attack of rheumatism which soon exhausted my friend's supply. We felt sure that the irritation caused by the application of the plasters was greater in most cases than any they had suffered from actual disease; but they all took a real delight in using the medicine and professed to receive great relief. Interesting as this was to most of them it failed to keep our little maid awake. Her duties as hostess ending when her brother came, she had retired and after supper laid down beside her mother and was soon fast asleep, tired out no doubt by the unusual duties of the day. No further proof of a true affection was needed than the sight of that gentle mother, herself weary with a hard day's toil, the babe in her lap happy in her loving care and the faithful little maid asleep on her shoulder. After these indications of weariness on the part of our host's family we hastened to signify our desire to retire, and submitting to the usual curious, but not annoying inspection of our belongings, prepared to put up our beds. It was a pleasant surprise to find the bamboos for our canvas cots ready without a word from us, and made us feel that we were among a most kind and hospitable people. Immediately over our heads were the usual implements of the chase, bows, arrows, spears and nets, with a formidable row of jaw bones, and a liberal supply of deer feet and sinews which exhaled a rathor unsavory odor. While my friend was distributing the rheumatic plasters I strayed over to the other house where a number of the people who had already satisfied their curiosity and departed were gathered around a fire in the middle of the room listening to the faint, but not unmusical jangling of a

guitar which one of the Les was playing. It was a quiet social scene that I came upon, and my coming in no way interrupted the friendly intercouse of the company. I was politely greeted and a block of wood, the only seat used, offered me. How I longed for the gift of tongues to converse with them and know what they were saying; but beyond a few questions and answers laboriously transmitted in a mangled form through our interpreter, no words passed between us. They have a very graceful way of greeting a guest which is done by extending the arms, placing the open hands with the finger tips touching or nearly so and drawing them inward with an inviting motion. They bid farewell in a similarly graceful fashion, extending the open hands, with the palms upward and slightly inclined outward, in a movement as if handing one on his way. In giving a present the gesture of greeting is used signifying their desire to do you a favor, while in receiving a gift the gesture of parting is used in a deprecating way to express their unworthiness to receive it. I often noticed when people from other villages came how particular they were to give them the proper greeting, while among those who were more familiar with each other or met more frequently, the elaborate and graceful form degenerated into .a simple quick movement of the hands. The head man of this section, who is called the Tsung-kun (越管) resides in the central and largest village two miles from the one in which we lodged. The heavy rain prevented our going further that day, but being anxious to pay our respects to him we were inquiring for a messenger by whom to send our cards with expression of regret that we had failed to meet him when the chief himself appeared. He was not a man of striking presence, and his Hainanese vocabulary being rather limited, the conversation was not very fluent. We made a cup of tea and asked if he would have milk and sugar; his usual beverage being the native wine, as the rosy hue of his countenance indicated, he was not a connoisseur in tea and said he would drink it as we did. Our friendly relations were then sealed over a mild decoction of Sou-chong and some biscuits which he tasted in a cautious manner, with a present of tobacco added to secure his good will. He wrote his name for us in Chinese 算有, Po-iao as he called it, the slow and halting manner in which he did it showing plainly that this was the utmost limit of his literary attainments. He was kind and civil, and gave us a very pressing invitation to visit him and spend several days in his village. Our plans would not permit us to do this, as we were then preparing to start so that we might reach the village of Loi-ban, before dark. Owing to the rain and some business transactions of the Chinaman whose Le bearer was to

act as our guide we were detained until nearly noon. While waiting we searched the village for signs of worship but could find nothing in any of the houses that we could call an idol, the only thing approaching to it being some wooden charms put up at each of the four corners of the house. These resembled very much the bamboo stakes, covered with peculiarly twisted characters, which the Chinese set up when preparing to build a house. I concluded they were the same, although the opinion was expressed by some that the writing was not Chinese. We took the opportunity to observe more closely the people who gathered in through the morning and noted three distinct styles of dress among the women. The one which resembled that at Ta-man-teen was used by the family of our host and most of those in the village. Others were dressed in a still longer skirt that almost touched the ground, their jackets, always of dark material, being also of a slightly different pattern. The third style was very different from these, the short skirt reaching only half way to the knees, while the jacket was made without any opening before or behind, the whole being slipped over the head, and cut out with a deep yoke at the back and front. The men showed two styles of dress, that of the chief, our host, and others being much like the Chinese, while the others discarded trousers, two long flaps of cloth doing duty in their place, with sleeveless jackets, ornamented with a fringe around the bottom to complete their costume. These latter we were told bore the surname Iao (有), while the others rejoiced in the more honorable one of Pó (符). The women weave the cloth for their garments and those of the men, except where they prefer Chinese cloth. We examined a pretty hand loom which the little maid had been using when we arrived. It was of polished hard wood, beautifully carved and the piece of cloth in the process of bring woven was about a foot and a half wide, made of some strong material like heavy grass linen. Over the door as we entered there hung a fine new skirt, woven in various colors, and reserved, perhaps, to form a part of the young lady's trousseau. The women with the abbreviated skirts wore peculiar ear-rings in the shape of keys. In attempting to walk about we found the town one mass of mud, and in a compound beside the house stood some water buffaloes, almost buried in the reeking mass which they seemed to revel in. Fowls were abundant, but none for sale; while the pigs, large and small, far out numbered the people, and dogs, wretched looking half starved curs, went sneaking about the houses. These dogs were the most forlorn looking creatures we saw, left as they were to find food for themselves. During most of the time we were in the house several of them were

constantly under the heels of the people, snapping and snarling in a very vicious manner. One of them attacked our little maid and bit her severely on the heel, and as the wound showed signs of festering she bravely submitted to an operation, the affected part having to be partially cut away and the wound cauterized. This operation was repeated twice before we left, and as we hope, saved her from an ugly and dangerous sore. It seemed too bad that she, the kindest and best of them all should be the victim. The dressing of this wound awakened courage in a young man who was suffering from a large bamboo splinter in his foot, to have the piece of wood extracted and the wound cauterized. I mention these cases to show that we had been misinformed when told that the Les would not touch our medicines or accept any of our remedies for physical relief. Our delay which we were disposed to fret about, was to bring yet another benefit. During the night a large wild boar had been caught in one of the traps referred to above and was brought to one of the adjoining houses to be cut up. We of course came in for a share of this delicacy, the people wishing to present us with some of the choice portions. We insisted on paying for it and enjoyed the rare provisions, the meat proving to be of excellent quality. The long tapering snout and protruding tusks of the animal looked very formidable even as it lay dead under the knife. The whole body was a solid mass of firm meat, his active life having allowed no surplus fat to accumulate. As we were about to leave, the kind house-mother took two or three of the finest ears of maize and roasted them for us in an iron-kettle, adding a little oil to keep them from burning. The popping of this corn in the dingy corner of that small Le house brought back in vivid remembrance the scenes of days long gone where, by the kitchen fire of a dear old home in a far off land, with the wintry wind and snow outside, the blazing fire and popping corn made sport for the laughing boys and girls inside. Filling our pockets with the white and spongy kernels still hot from the pan, we were prepared to keep off the pangs of hunger until the next town was reached. At first taste we detected a peculiar flavor which we found was due to the oil used in preparing it. Upon inquiry we learned that the oil used for this and for all cooking purposes, and as fuel for lamps as well, was that of the castor bean. As we passed out of the village we saw some fine specimens of this plant ten and twelve feet high covered with large clusters of robust fruit. The peculiar taste is rather disagreeable at first but soon ceases to be unpleasant, scarcely even suggesting the formidable article procured at the apothecaries. It was still raining when we left Fan-lun and the

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roads were consequently the reverse of clean and hard. Fortunately we had but little climbing of hills to do, else there might have been another mutiny among our bearers, it being impossible to secure fresh men at Fan-lun. The Chinaman who had excited our dislike so strongly at first, had changed his tactics, and made himself as agreeable as possible, offering help in many ways. His head quarters, as agent for Le goods, were in the village of Loi-ban our next stopping place, and among other things he promised to secure additional bearers for us there. We placed ourselves under his guidance or rather that of his Le bearer as we resumed our journey. The road led us some distance to the left of the chief's village, but many of his people, hearing of our approach came out to see the unusual sight. Among them we saw a perfect albino, who when specially noticed tried to hide himself behind a tree; the pink skin, whitish hair and eye brows, and weak eyes were all well marked, and from his shrinking manner I surmised that he was subjected to more or less indignity because of his misfortune. We passed by and through many cultivated fields in some of which the grain was standing half ripe and in others already reaped and stowed in ricks. These structures were high and narrow with grass roofs under which the grain in sheaves was piled up to the height of twelve or fifteen feet, whence it would be taken to be threshed and hulled as the necessities of the family required. Around one extensive field of sweet potatoes was a border of large leaves with a white under surface fastened by little stakes at intervals of a few feet, the white surfaces turned outward presenting a peculiar effect along the whole circumference of the field. It was probably a charm used in hope of securing a plentiful crop in the field. The same thing was seen in several places afterwards. In one field heaps of these white leaves were set up as scare-crows, we supposed: In another field we saw a hoop, fastened at the top of a long pole, with half a dozen bamboo slips inside, and a long rattan line attached, reaching to a place outside the enclosure. By pulling this rattan line the bamboos are brought together with a sharp, clacking sound which effectually drives off the crows and other feathered thieves from the grain. In some places the lines extend a long distance to the village and can be pulled from the door of the house itself. When first hearing this clacking sound one is at a loss to know whence it comes, supposing it to be made by some animal or large bird.

After three miles walk we passed through two small villages both called Fung-ma. We stopped in the further one while our Chinese attendant regaled himself with opium, and we indulged in

the milder refreshment of a cup of chocolate. The people who gathered about us seemed to be much darker in complexion than those hitherto seen. They were short and stout with rather a gloomy cast of countenance. The men were in purely savage costume and the women in skirts and jackets like the ruder portion of the people in Fan-lun. They were tattooed with only a few faint lines, and wore fringed head dresses and tasseled ear-rings. The free use of the betel nut increased their lack of charms. The house in which we stopped was divided into several rooms. Gilt paper and Chinese charms were put up over the door and in several places inside. A good supply of maize hung from the beams of the room, and heaps of bones awaiting transportation to Chinese market covered the floor. Two fine Caryota palms of unusual height were the chief ornament of the town. Soon after leaving this place we met a man with a fine set of antlers from a large deer of the species cercus rusa, freshly killed. The horns were carefully wrapped in paper to prevent injury to articles so highly prized in Chinese pharmacy. The man offered them to us for three hundred cash, and was willing to add the skin which he had left at home for one thousand more. Our journey this day led us chiefly along the water courses, through attractive country, fine hills and mountains rising on either side. We had to cross streams knee deep and upwards, about a score of times, the most difficult passage of this kind being over the main stream about five miles from Fan-lun. The stream was somewhat more than a hundred yards wide, the water waist deep, and flowing in a swift current. We crossed on the shoulders of our dumb coolie who was equal in strength to any two of the others and who, with a staff to support him on one side and our tallest bearer to hold him up a little on the other, bore us safely and comfortably across. In the constant wading which traveling in this country necessitates we found strong canvas shoes with openings for the free egress of water to be the most comfortable. After one or two soakings leather becomes useless, but the canvas, if strong, will stand a great deal of such usage without breaking unless, as happened with us, the sharp stones cut it too freely. Ascending from the bed of the small river, we came in a few minutes to the village of Kap-how, (甲口) the largest and finest yet seen. The houses were built high above the ground and seemed much superior to those already described. The town contains about twenty families, the chief residing in the best and most commodious house. We stopped before his door while he pressed us to remain. The spirit of hospitality shown was surprising. They besought us to give them one day at least, promising to lead us by a nearer

route to Un-mun (元門) the town we were aiming at some twelve or fifteen miles beyond. The chief, a fine looking elderly man, was very cordial in his entreaties, but we had set out for the other village, Loi-ban under promise of fresh men and felt it best not to change our plan. The houses all had elevated porticoes from which many women dressed in embroidered clothes, with a great profusion of blue lines over the faces and arms gathered to look at us. We felt a real regret in not being able to accept hospitality so freely and heartily offered. As we entered the village our attention was attracted by a notice of a feast written in Chinese on the freshly cut surface of a wooden post and set up in a conspicuous place by the road side. In large characters at the top were the words () the 录变) "Seek peace at the shrines of the gods," while below in small characters it was announced that from the 27th of the ninth month until the 1st of the tenth the festival would be held in the village adjoining. A general invitation was given to friends and relatives to attend each being instructed to bring three catties of pork, three catties of wine and some money for incense. Had we not been detained so long in Nam-fung, we should have arrived just in time to witness this festival and had an excellent opportunity to observe some of their religious rites; but unfortunately we were several days too late. Near the entrance of this and the preceding village, we saw small altars on which were signs of recent worship.

As we proceeded signs of a larger population and more extensive cultivation of the land were apparent. Several villages were passed from one of which some men came out and urged us to go to their houses, but time would not permit. Two men, however, with guns accompanied us from one of these villages one of whom was very friendly. He was slightly under the influence of wine which did not make him rude, but only voluble. He said he was from Loi-ban and that we were to put up at his house. This being said in the presence of our guide who did not contradict it, we supposed he was telling the truth. As we went along he apologized for the poor accommodations he had to offer us. His supply of bedding was small, he said, so that he could offer us but little more than a mat to sleep on; we assured him that we were amply supplied. After a short interval, he said it was damp and chilly, and we would need changes of clothing, he was, however, ashamed to offer us his poor garments, but had no others. Again we told him that he need not be concerned as we had sufficient clothing with us. His mind was evidently relieved and he seemed anxious to anticipate any other wants we should feel. We followed him at a rapid pace and were much delighted when he led us to a large house built about ten feet

from the ground, and ascended the ladder with a feeling of relief that our wet, disagreeable tramp was over for the day. A little servant maid brought water in a bright, brass basin for us to wash our feet. We removed our water-soaked shoes and entered the neat and pleasant interior where a fire was burning and clean mats were spread over the floor, which was made of split bamboos. It was the most comfortable house we had seen and we were congratulating ourselves on such comfortable quarters when shouts from our party called us out to the portico, only to learn that our host, in his desire to have us share his hospitality, had deceived us as to the name and situation of his village. We were in Kwai-fa and still nearly two miles from Loi-ban. It was not until we were assured that the people in Loi-ban would be expecting us and that the houses there were as good as the one we were in, that we consented to leave so pleasant a house and so genial a host. Apologizing for the trouble we had given him, and inviting him, if possible, to meet us in Loibán in the evening, we left. He promised to follow us later on, and, if we were disposed, would take us out pig hunting at night. It seems to be the general custom in this country to hunt the wild pigs at night, but this time, unfortunately, the rain interfered with any plans our friends may have had in that line. The house in Loi-bán was not so neat and attractive as the one we had left, but quite large and comfortable. Subsequent measurement showed it to be eighty feet long, twenty feet wide, fifteen feet high from the floor to the highest point in the roof; the frame oval and raised nearly ten feet from the ground at the front, where a covered portico twenty feet square extended outside the door. The back of the house stood against the hill and the space beneath was given up to domestic fowls and animals, the straw thatch extending to the ground on three sides. The town contains twelve houses, some of them much smaller than the one we occupied; and as we entered the people greeted our Chinese traveling companion in a familiar and friendly manner. He had an associate in the village who had been there for ten years, but had not learned to speak the Le dialect, Hainanese being so generally spoken by all the people as to render a knowledge of the Le unnecessary. In nearly every village we found two or three Chinamen, seldom more. They come as agents for goods and oftentimes acquire great influence over the Les who seem to stand much in awe of them. They control what little business is done, act as money changers, write notices of feasts and records of various kinds, are called "tin-te" 先生 (Hainanese) "Master" by the people and are often very overbearing in their speech and actions toward them. We feel at this place, and more strongly at a subsequent stage of

the journey, that it was to our disadvantage to be connected with these Chinese in any way, as the Les regarded us more or less suspiciously in consequence. They seem without exception to be a bad lot. While much in fear of them, we were glad to see that the Les were not entirely under their control, as was proved on one occasion in our presence when the Chinaman who had brought us hither became very loud and offensive in his talk and our host quietly told him if he did not subside he must leave his house. The effect of these words was immediate and salutary. It was difficult for us to know how to act, fearing on the one hand to give offence to the Chinaman lest he should use his influence with the Les to our injury and fearing on the other hand that the Les might misinterpret any friendliness between us to mean that our designs were the same as the Chinaman. On this occasion the Chinaman was true to his promise to secure us fresh bearers, one of whom was the bright young fellow referred to above who lived in this village and who introduced us to his family, father, wife and little child and showed us the little hut in which they were then living, their former large house having been destroyed by fire a year before; he also did us another good service in getting some money changed for us. We found the money question a very troublesome one. Copper cash are the only coin current, silver being at a great discount, and one has to carry a large supply of these cash, which are fearfully heavy, or pay out silver at the rate of seventy or eighty cents to the dollar unless he is fortunate enough to come upon a Chinaman who will give him a fair exchange of copper cash for his silver. These wandering Chinese are without exception, as far as we observed, heavy opium-smokers, and are gradually introducing the vice among the Les. In the first half of our journey through their country we met with but one Le who had formed the habit of smoking opium, and he could go for days without it. Many of them said they liked it and smoked when the Chinamen were willing to let them have it, but the habit had not yet been formed. In the latter part of our journey however we passed through some villages where intercourse with the Chinese is more frequent and there we saw many who were enslaved by it. The contrast between these and the people in the first district passed was most striking. The latter, who knew little of opium, were strong, healthy, bright and active, while the former were dull, emaciated and altogether wretched and unpromising. The prophylactic benefits of opium in these malarious districts are not so evident as some theorists imagine, observation showing that under the very same climate those who do not use it are robust, healthy and physically models of strength while those who use it are

weak, emaciated and utterly without energy. At present the only safeguard for these people is their poverty, very few being able to indulge in even the outside shells and scrapings or in the opium dross which is chiefly used by the Chinese who go among them. The friendly reception we received, the simplicity and apparent docility of the people have led me to feel that the way is fully open for the introduction of Christianity among them with a fair hope of its being accepted by them, and with the introduction of the Gospel a moral barrier against the spread of opium would be raised, stronger even than the restraints of poverty.

The rain detained us two days in Loi-ban, but did not interfere with the people from the neighboring villages coming to see us in large numbers. Among them was the son of the chief at Kap-how who came on horse-back and our friend from Kwai-fa, a little less talkative, but very friendly, evidently cherishing no ill will because we declined to remain at his house. He brought a handkerchief we had forgotten in our hurried leave-taking and was made happy with a box of matches and some tobacco which we gave him. He was anxious to get some books and finally selected a New Testament promising to send about four pounds of rice in payment. We hardly expected to hear anything more about it, but before we left the rice was sent in full measure. This and many other little incidents showed the people to be honest, at least in their dealings with us. We found it necessary to open all our baggage both to dry our things and rearrange the loads for the bearers and in doing this the things were freely scattered about the portico where scores of Les were coming and going all the day. While studiously avoiding any appearance of watching them, we quietly took note of their actions and it was with great satisfaction that we saw there was not the slightest attempt to pilfer even the smallest article, and so it was everywhere. Our Chinese bearers committed little thefts of food and salt, but the Les, as far as our observation went, were honest as ourselves.

As the people gathered about us we were struck with the fine physique of many of them. Some were small it is true, very small, but most of the men would measure five feet nine and ten inches in height, and were well proportioned, many of them with moustaches and slight beards. Their features were rather square; their noses not so flat as the Chinese and their eyes of a different type. The women were a fair counterpart of the men, several of them being decidedly handsome, notwithstanding the blue streaks over their faces. There were two who belonged to our host's family who were especially noticeable. One was tall and slender with oval face and

perfect features, graceful carriage and somewhat haughty expression. The other was rather short with a dark olive complexion and soft expressive eyes. Each had a small child of which she seemed very fond. Their dress was much like that previously noticed, but with more embroidery and an abundance of small glass beads woven in their skirts that glistened as they moved. All the parts of the body not covered were thickly tattooed, the arms and legs being covered with large blue rings. They wore embroidered turbans and had tassels hanging from their ear-rings and jacket strings. On the back of the jacket was a peculiar strip of cloth with some mystic characters embroidered, which were, perhaps, the scraps of Le ballads which Chinese writers refer to. One woman was in the process of being tattooed and looked very much as if she had been forming an intimate acquaintance with some dusky sister's finger nails. The process is very simple. An incision is made with a sharp knife in the shape of the pattern given and while fresh, the ordinary Chinese ink is introduced which gives it the blue tinge and in a few days it begins to heal. It needed some such powerful incentive as the desire to see the white strangers to bring the lady out, while undergoing this wild self torture. The women all looked happy and contented. They carried water in small jars suspended from poles across their shoulders, going down cheerfully through the mud to the brook where abundance of fresh sweet water is always found. Part of the time they were busy pounding rice, sometimes rising at or before daylight and awakening us with the sound of their wooden pestles, three or four of them some times pounding in one large wooden mortar keeping time in their strokes and tapping the side of the mortar at intervals.

Another thing that struck us was their robust health. In an ordinary Chinese gathering of the same size we would have found many sick and diseased people; but here we could almost say that every one we saw was in perfect health. One man, it is true, came forward and said he had been set upon by the Hakkas who had stolen his cattle, and beaten him so that he had never since been strong; another had been knocked down in a village quarrel and trampled upon, so that some of his joints were always stiff; one woman was brought who had become nearly blind, but these were all that seemed in need of help. Their health was remarkable and was a strong argument in favor of their climate, which, barring a little excessive dampness, seemed to be a good one. Their simple diet, their clear fresh water and their light airy houses have also much to do with their general healthiness. Notwithstanding this they were eager for medicine, the favorite remedy at this place

being some sweet flavored cough medicine. It was astonishing how quickly they developed colds and coughs, after the bottle of this cordial was opened. We did not see many old people, the dampness and mud preventing their coming out we were told. In one of the neighboring houses we heard some one repeating buddhistic prayers with great energy over a sick child. As the people must die we were anxious to know some thing of their burial rites, but were surprised at the entire absence of graves. In all our journey no tomb, nor any sign of a burial place was seen, and all our inquiries failed to elecit any intelligible account of what they do with the dead. Either through our want of understanding or their dislike to speak on the subject, the answers given were most vague and irrelevant. The substance of all we could learn was that they place the body without a coffin in any secluded spot, taking care to replace the earth and cover it over so that it may not be recognized.

In Loi-ban we tried to learn by what names the Les called themselves, and were told the following; at Loi-ban and within a circuit of ten miles of that place, they are called B'lay, at Un-mun about twelve miles south the name is B'ly; in another district of which I failed to get the name they are called S'lay; at Ta-lan across the ridge toward the Five Finger Mountain, they are called H'ay, while at Pok-sha-tung fifteen miles south-west of Nam-fung the name is Moi. I give these as I heard them without any theory as to their correctness or value. We tried also to find out if the Les among whom we had now been for several days, were of the "shang" or the "shuk" that is the "wild" or the "tame" section, but these terms seemed quite unintelligible to them, and in answer to our question they would begin to enumerate the various tribes, as the Hak-shims, the Tai-shims, the Kon-keuks, the Ha-les, the Miules, the Shan-mius, the Pok-sha-tungs, etc.* When told that this was not what we wished, they would give the names according to the Chinese territorial divisions, saying they were the K'ing-shan (# II) Les, and that ten miles further after crossing the ridge we would come to the Ting-en (定 安) Les, but when asked about their being "shang" or shuk" they would shake their heads and say they did not know. We appealed to the Chinese who lived among them but they simply compromised or rather confused matters by saying they were "pun-shang, pun-shuk" that is "half wild and half tame."

^{· &}quot;These names are represented in Chinese as follows." 黑 閃, 太 閃, 乾 脚, 夏 黎, 苗 黎, 山 苗, 薄 沙 峒, etc.

The town of Loi-ban is composed of five villages within the circuit of a few miles, the chief one being the old village. (Loi-banló-tsün) about two miles up the valley. They are all under control of the chief in Kap-how, but have a headman or sub-chief living in the main village. High hills rise on either side of the stream along which the town lies, shutting out entirely any distant views of the country. Going up the hill behind the village we could see something of our surroundings and were charmed with the ranges of hills and mountains, some rising to a great height near at hand. Two twin Caryota palms nearly two feet in diameter stand like guardians behind the village. In the grove below flocks of birds of gay plumage kept flying in and out among the tree. They were probably a kind of paroquet which abound in this region, one of the mountains being called "Paroquet Ridge." The people here besides farming their rough mountain clearings raise cattle in considerable numbers and to all appearances seem to be in quite comfortable circumstances, having a sufficiency of food and clothing and good houses to live in. They all, men, women, and often the children, smoke tobacco, the pipe stems being usually of fine polished ebony. Many of the young men had scarlet and embroidered tobacco pouches, the gifts and often the handiwork of their wives or admirers. The favor with which they regarded us was expressed in a strong desire to have us return and establish schools among them. As we were about to leave I tried to obtain some of the women's garments as curiosities, but they demurred saying that their wardrobes were too scarce to allow them to part with anything and finally, when urged, asked such an exorbitant price that I gave it up, neither would they part with any of the bone trophies of which we saw a great variety stuck along the rafters; bones not only of the larger animals such as we saw in the preceding villages, but of hare, water-rats, birds, turtles, etc. There seems to be some charm or superstition about them that forbids their parting with them; it may be a simple pride that leads them to preserve these trophies as evidences of their skill in the chase. We saw some bows made of a dark elastic wood with rattan strings and bamboo arrows, tipped with iron, but game being scarce there was no increase of the store of triumphal bones during our stay.

Well rested and reinforced we continued our way up the narrow valley, an escort from the village accompanying us some distance. We passed through Loi-bán old village which was not so pleasantly situated as the one we had left. At the entrance was an ingenious spring gate, with an elastic piece of wood in the shape of a bow which caused it to swing shut as soon as the presure

of the hand was removed. In this town we found a Chinaman from the neighborhood of Canton and astonished him by addressing him in his native dialect. He was living in a wretched, little damp clay hovel, which, with the usual prejudice of his race, he preferred to the more airy and comfortable houses of the natives. Before him as we entered were spread a number of books transcribed in a neat hand, proving to us that we were in the presence of the one man of letters in the neighborhood. He combined the pursuit of fortune telling with that of keeping various records, and acting scribe-in-general for the people. We passed the residence of the sub-chief who had else visited us at Loi-ban. He was a thin spare man well dressed in a suit of dark blue Chinese clothes, and was so quiet and unobtrusive that it was sometime before we were aware of his position. He wore bracelets of the Ch'an-heung (Aquilaria Agallochum) wood, which is so highly esteemed by the Chinese for its medical properties, the Les also regarding it in a similar way. It is used in many ways, the most common however, being in the form of bracelets to ward off malaria, cholera and other diseases. If one is taken ill he scrapes a little wood from the surface of the bracelet, and, mixing it in a cup of tea drinks it in full faith that it will cure him. This wood is one of the chief articles of trade and is sent as tribute to the emperor. It is very rare and can be found in quantities only among the less accessible mountains of the interior. The Les often accumulate and hide it away as a reserve fund for use in emergencies. I have been told of one family further south who have a piece concealed, whose value they estimate at ten thousand taels. There are other species of hard and fragrant wood found in the hills, some of which we saw lying along the streams in the form of square timbers, about twelve feet long and six inches square waiting for high water to float them down; and as we walked along our guide chipped off a piece from a half burnt tree of a dark red hue and very fragrant. In going up this valley we were hemmed in by high hills, with clouds hanging over their summits and far down their sides. The stream did not add much to our comfort as we had to cross it thirty times this day in a distance of less than six miles. For two miles of the way the path lay in the stream itself and it was hard traveling against the current, the water being scarcely ever less than knee deep, and the rocks both sharp and slippery. In some place were rapids which tumbled the water over the rocks in a picturesque way, and threatened to upset us as we strove to wade across. High precipices covered with thick masses of vines and fringed with trees added much to the romantic beauty of the narrow gorge we were ascend-

ing. The sides of these steep walls of rock, were in places almost covered with Chiritas, (Chirita Chinensis), in bloom. Two small villages, To-ko and Li-chee, were passed just before we reached Ka-la, for our noonday rest. The road, except where it was merged in the stream, was fairly good, but it would have been impossible to carry a sedan chair along it, even the sure footed ponies used on the Island would find it hard to keep their foothold in places. Our Le bearers led us by the nearest routes across fields which we entered over stiles rudely made by notched logs placed on either side of the fences. At Ka-la we met an old Le from a little hamlet high up on the hills, who could read and write a little, and, which was still more rare, could speak a few words of Cantonese, which he had learned from the merchants in Nam-fung and Ling-mun. From him we gained much useful information about the country. On our right behind Ka-la, rose a conspicuous ridge with three prominent peaks towering above the surrounding hills, the central one castellated, and the whole formed of whitish rock, suggesting the name "Pak-shek-ling" "white stone ridge." These peaks are a fine land mark being visible, when the clouds are off, for many miles.

It was a great relief to reach Kwai-fung, the last village at the head of the valley, and find a comfortable house to rest in. This little hamlet perched on a steep hill-side contains but six houses but is rich in hospitality as we proved in our two days sojourn there. It is also called Iu-tau, "Pomelo, village" the Hainanese equivalent for its Le name; a large pomelo tree at the entrance, left standing, though quite dead, was pointed out as proof that the name was not quite a misnomer. Our experience here was in many respects a repetition of what we had gone through at the other towns. Our presence in the country being generally known, many people came from the more or less distant villages on either side to see us. Their reception by our host gave us a fair example of the hospitality practiced by these people among themselves. Our host's ordinary family numbered not more than five or six, but while there we saw at least fifteen seated around his rice kettle at each meal, among them the sub-chief from Loi-ban who had come to see us safely to the verge of his jurisdiction, and the old Le from Ka-la who was anxious to guide us across the hills to Ling-shui. Around the three fire places, which were only square sections in the floor made solid with clay, in place of the usual split bamboos, they sat in large numbers smoking and chatting. Their curiosity never once reached the point of annoyance. They seemed to be of a lighter hue than most of those previously seen, some of the unclad children being almost white. The men nearly all shaved their heads and

wore Chinese clothes, the dress of the women being the same as that seen before with the addition of a small apron over the chest. Very few of them were tattooed and these with only a few light lines. They added however another ornament in the shape of great circlets of beads white and black, strung on wire, one in particular having twenty of varying diameters which must have hung as a great weight on her neck. She was from Pun-tüt a still smaller hamlet which we had passed a few rods away. In place of the ordinary bamboo for our beds, our host brought in some young trees of very aromatic wood, which, when the bark was removed, gave forth a most pleasant oodor, so that we slept on veritable perfumed couches. In the house were six idols, evidently Chinese importations, set up in a box at one end of the room, and in putting up our beds the question was debated as to what relative position to the idols they should occupy. We told them to please themselves in the matter as to us the idols were nothing, so they finally placed the beds cross-wise instead of length-wise as had been first suggested. My friend's reputation as a wonderful healer of the ills of the flesh accompanied him hither if indeed it had not preceded him, and requests for medicine were soon sent in. Rheumatic plasters were given out until the whole company was adorned with them, their heads in some cases presenting a rather grotesque appearance. A patient suffering from tooth ache was relieved by having the refractory molar extracted. This was the signal for trying the new remedy and a number came forward to have their teeth drawn showing a childish curiosity to see what they looked like when they were out. The sub-chief improved the opportunity along with the others, but unfortunately his bit of ivory fell through a crack in the floor and was lost.

As we could see very little of the country from our lodgings the people asked us to go up the hill behind and look around showing nothing of the Chinese suspicion of our designs on their fungshui. They seemed to take a true delight in showing us their country and would have led us anywhere we wished to go. The leeches, sharp grass, and slippery paths soon checked all desire to see what was beyond and made us content with studying the people in their homes. Our host brought out his family records which consisted of a number of bamboo slips with the name, date of birth, year, month, day and hour, written in Chinese, of each member of his family to the number of twelve or fifteen. The register of his mother, wife and daughters was kept in the same way as that of the men. The younger son, or nephew, I am not sure which, a boy of sixteen seemed very bright and promising. My friend conceived a great

liking for him and tried to induced his father to let him accompany us to Hoi-how. The boy would have consented gladly and his father did not directly refuse, but said if my friend would return in a few months he would let him go. In almost every place the people seemed anxious to know when we would return and expressed real pleasure at the prospect of seeing my friend again. The son of our host, who had superintendence of the house, and his brother or cousin were made happy by the present of some books in which we inscribed our names to their increased delight. Our host killed a young pig and insisted on presenting us with the best parts, and in addition to this would not be contented unless we ate his rice. refusing all pecuniary remuneration. We, of course, made full return for all his gifts, every little article we gave being received with unmistakeable signs of appreciation. The empty tins were always in great demand and we took care that those intended for our host were filled with salt or something equally acceptable. The people seemed to have abundance of the necessaries of life, although their rice fields on the sides and tops of steep hills must entail a great amount of hard labor. Several small, but strongly built granaries, on the outskirts of the village afforded safe storage for their surplus grain. They rely upon domestic animals for meat as the supply of game is precarious and this season seemed especially scarce. We heard some francolin as we came along and met a man with a superb silver pheasant, which we bought, but which died of fright before we reached the village.

Sunday was spent in this village, but while the people showed great respect for our exercises of religion we found it difficult to get them to understand their import. This arose in great measure from scanty knowledge of their language. They are free from many of the superstitions, and idolatrous practices of the Chinese. Neither ancestral worship, nor fung-shui, nor a state religion stand in the way of a better system. Their gentleness, docility and apparently impressionable nature would indicate a state of preparation for Christianity. If by kindness and uniform justice their confidence were gained the teaching of the missionary would, no doubt, meet with a favorable reception. There seems to be no outward barrier to immediate and extensive work among them, if the men are found who are willing to undertake it. The wide spread use of the Hainanese adds greatly to the facilities for reaching them, where their native dialects vary to such an extent.

All the streams which we had hitherto crossed are tributary to the river that flows through the Ting-ou district and thence into the bay of Hoi-how; but we had now come to the mountain barrier

that separates these from the streams that flow south. The massive hills that loomed up almost perpendicularly before us compose the "Shui-t'au," "Water-head" Ridge over which we must pass. We made preparation for a hard march. Our host seemed to feel it his duty to see that we were well supplied with men, and when no one else was available, he took one of the loads himself. The old Le referred to above also took the burden of the cook on whose feet the leeches had committed such ravages that he could scarcely walk. With these two Les who knew the way perfectly and the two from Loi-ban who were still with us we felt sure of crossing the ridge in safety. As we left the village we took formal leave of the chief who had drunk a cup of chocolate with us, and crossing the little stream for almost the hundredth and last time, struck a path up the steep and slippery hillside. For nearly a mile the way led through woods with here and there a field enclosed by a picket fence. From these open spaces fine views of the country, widening as we ascended, greeted us. "White Stone" Ridge stood out grandly above the valley, whose depths we knew, but whose heights were only now revealed to us. We saw how the little stream was formed by several mountain brooks which rose high up the slopes, two of them forming fine cascades as they started down the mountain side, the nearer one falling in a broad sheet over a perpendicular wall seventy or eighty feet high, into a deep vine covered ravine. We met with but few signs of life, a woodcock flying across the path, francolin crowing in the copse, and paroquets chattering over head were all that appeared. Emerging from this belt of woodland, we came upon some rice fields with little granaries, five or six feet high, built on the spot. A rest and a smoke in a deserted hut which gave shelter from the driving mist that gradually increased in chilliness as we ascended prepared us for the heavy work which began as we entered the tall grass. The path was very narrow and completely covered over with jungle grass, in some places higher than our heads, and tangled across the road in a most annoying manner, the whole soaked and heavy with moisture. The bearers had to put forth double exertion to press their baskets through the overhanging mass. The sharp grass with blades which cut the hands that pushed it back and the ubiquitous leeches added greatly to the general discomfort. This passage across the ridge was four miles or more in length, the highest point reached being about two thousand feet above the valley and probably three thousand above the sea. All hope of seeing the fine mountains beyond when we reached the top of the ridge was blasted by the driving storms of mist that shut out everything except the bleak sides of the Shui-t'au range near at hand and occasional glimpses of the Put-pet Ridge with its

finely wooded slopes running off at an angle to the south. Difficult as the ascent had been the descent on the other side was even worse, though not so long. The steep pathway covered with a low arch of tangled grass above, and filled with reeking pitfalls below made it not only disagreeable, but really dangerous. At the foot a brook of wonderfully clear water flowed in quiet contrast to the mud we had just waded through, and a short distance beyond it, over some marshy fields stood the small village of Shui-ying, the first in the Le district of Ung-mau-t'ung (紅 毛 峒) as it is called there. It contains but two houses in one of which we found a place to rest until the bearers all came up, nearly two hours later. Chilled by the dampness and dripping wet we tried to kindle a fire with the green wood at our disposal, but failed. In one end of the house, which was old, dirty, and thatched with leaves of the fan palm, the mother with three or four naked children huddled over a small fire. master soon returned, but being ignorant of Hainanese and speaking a different dialect from the Les with us, we had some difficulty in communicating. The old Le however understood a little of the language of this district and through him we put our questions. After an hour's rest we continued our way over another ridge a mile and a half further to Ta-han. This road was better, but much obstructed by fallen trees and shrubs. 'All was wild and dreary looking, except in some of the ravines where fine tree ferns were growing, with wild bananas, and broad leafed alpinias replacing the general waste of jungle grass. The Chinese explain the name "Ta-han," by the characters 打寒, "to strike cold," which, though of very doubtful accuracy, certainly seemed appropriate to us as we entered the place chilled and almost shivering from exposure to the cold mists. The town is on a hill-side overlooking a fertile valley and contains eight or ten houses, the largest and best being that of the head man, to which we were taken, set highest on the hill and built somewhat in Chinese style. Formerly it contained forty houses but a year ago was burned by a band of robbers, new Hakkas and Les combined, who swept the whole valley, burning villages and driving off cattle. Our host showed us the hatchet marks on his door which they tried to break open, and pointed dolefully to the little flocks of goats which were all that were left of large herds, seventy head of large cattle having being driven off at the same The people here belong to the section called the Kou-keuk, Les, and speak a dialect so different from that across the ridge that our Le bearers had to converse with them in Hainanese in order to be understood. Our host and several others who are accustomed to go among the Chinese on business, one of them having just returned from Hoi-how, were dressed in Chinese clothes, but most

of the men wore a more primitive dress, if dress it could be called, while the women were clad in the same way as those in the last village most of them not being tattooed at all. Some of them were very large and stout and all wore circlets of beads, bought from the Chinese, in some instance twenty-five around one neck; some large silver ear-rings were also conspicuous. At this place I succeeded in getting some specimens of their clothes although they were loth to part with them. In no other place had we seen so many boys, fine healthy youngsters that promised to equal their elders many of whom were above the ordinary stature. The houses were poor in consequence of the recent disater and were thatched with the fan palm, which grows in abundance half a day's journey from the place. Rattan in considerable quantities is gathered from the wooded hills and taken to the market at Ling-mun, two day's journey out.

Our host was generous in his hospitality bringing in a large supply of rice when we arrived, adding eggs and other articles afterwards and refusing payment for the things. When we were ready to start the next day several men offered to carry our baggage gratuitously to the next village and two of them voluntarily acted as guides over the mountain road. The way led through one of the most charming bits of scenery one can imagine, following the course of the mountain brook which became a rushing torrent in places, making us thankful for the help of our guides in selecting the shallower and less rapid places. It was a broad and finely shaded road in places, a rich and varied forest growth lining it on either side, large trees covered to their tops with vines and ferns, and quantities of delicate ferns (lycopodium caudatum) forming a rich green carpet over the rough banks. Our guides were full of the raid made last year and showed us where they had barricaded this road, and after firing upon their assailants fled by another steep and intricate path known only to themselves thus saving their lives, but leaving their houses to be pillaged. The stream bursts through a narrow rockbound gorge, along which it is impossible to travel, before it falls in a steep descent into the valley beyond. We ascended through several miles of cool woods that cover the shoulder of the hill to the left. The farther side of the hill is bare and frightfully steep. As we emerged from the trees we reached the best point from which to view the great Five Finger Mountain, but alas! the mist was too thick to give us even the faintest inkling of its outline, so we had to be content with the half-understood description of the Les who pointed out the situation of the five peaks that compose it and to take their word for it that the middle and highest peak was struck by lightning not long ago and so shattered as to destroy its striking outline. The massive sides, to a height of about three thousand

feet were plainly seen, covered with trees. Looking at it from the south-west the direction of our route to Ling-Shui was pointed out a little to the left of the great hill, through a wide pass or rather rough elevated plain, showing us that as much hard climbing as we had done would be required. The turbulent stream to our right joins a river a short distance below which flows out to the sea in the Kom-yan (反 思) district; and several miles beyond, flowing also from the great hill is another stream said to flow down to Ngai-chow, (崖州). It was with no little satisfaction that we looked through this extensive view of the land yet before us, being assured that three days more would bring us to the head waters of the Ling-shui stream at the town of Pó-teng. From this point we looked into the heart of the Le country, a country of rich valleys and fertile plains, high mountains and romantic scenery, well adapted to grazing and capable of supporting many times the population of the scattered villages. The descent of this hill was very trying, the path leading down the sheer steep in places. We reached the foot without any mishap, which is more than our bearers could say, and passing through another belt of woodland, where noisy paroquets chattered above us and a monkey fled in dismay along the branches of a large oak tree, we came to the town of Nga-han on the banks of the larger stream. Our old Le bearer, who was the one habitual opium smoker we met on the other side of the ridge, took us to the house of a Chinaman, for our greater comfort he said, but to facilitate his getting a little opium for himself we believed. Our coming to this house was the beginning of disaster. It was our intention to stop for a short rest only, and then push on to the chief village three miles beyond, whence we purposed to go by easy stages to the Ling-shui side. Our first employment as we sat down was to get rid of the leeches which were more abundant this day than ever. From my feet and legs I picked off nearly forty of all sizes, the Chinaman's Le wife bringing hot coals to destroy them and exclaiming at the great number. As we prepared to start, the Chinaman, who was exceedingly polite, came with a written request for us to remain with him until the next day. As we insisted on going he told us the stream was impassible, being at least eight feet deep at the crossing, but the water would subside in the night, and took us down to the bank to prove that he was not deceiving us. Our detention seemed inevitable so we prepared to make the best of it in examining the town. Before us in the centre of the town stood a fine tamarind tree. The houses were built along a kind of street, with a dozen or more granaries on the out-skirts; a second village stood a few rods away, the two combined having about forty houses. Our host was evidently a man of influence not

only in the village, but in the whole district. He had been there twenty years, had a Le wife and several children, but did not seem to have instructed them very deeply in the rules of propriety, his wife going about most of the time without a jacket, showing a lack of modesty we had not seen in any of the villages passed. His house was the largest in the town, but being built in Chinese style with mud walls and earthen floor was not so comfortable as the usual Le structures. We also missed the ready provision of bamboo for our beds, having to select for ourselves from a collection of long crooked poles that proved very unsatisfactory. Wild pig and venison were brought us. The former was too high for our taste, but the latter proved to be excellent. During the evening it was evident that our Chinese bearers were on the verge of mutiny being frightened by the stories of robbers infesting the way over the great hill which our host and other Chinamen living in the village had told them. To make matters worse a quarrel broke out between our Le bearers and the Chinese on account of the food. We tried to treat matters lightly, but feared some serious trouble was brewing, especially when our host united with the others in urging us to give up the plan of crossing the hills and take the nearest way out to Ling-mun. We feared our host was working against us in an underhanded way which suspicion was fully confirmed afterwards. When we started the next morning they led us up the stream to'a shallow ford, where the water was only waist deep, which could have been crossed as easily the day before. We waded this large stream four times and passed three villages before reaching the residence of the chief. His town had suffered severely from the robbers no good house being left. There were several brick and and stone structures, very damp and musty, built after the Chinese pattern, the people probably being led to adopt such form and material in hope of being more secure, sacrificing health and comfort to gain a very doubtful advantage. Our worst fears were realized as the chief informed us that no men were to be had in his village and that he could do nothing to help us forward. Our Le bearers were only engaged to this point and, with the exception of the old man, were not willing to go further while our Chinese were in a mutinous frame of mind, and even if they had been willing, were not sufficient to take us through. It took but a few moments to see that our case was hopeless and there was nothing for us to do but yield to the inevitable. There being no accommodation in the chief's village, we retraced our steps, recrossing the broad stream three times, and put up for the night at a small village we had passed in the morning, resisting all efforts of the Chinaman to take us back to his house.

HOW SHALL WE BEST MEET THE DIFFICULTIES WHICH ARISE IN OUR WORK FROM THE SELF-SEEKING WHICH CHARACTERIZES THE CHINESE PEOPLE?

BY A MISSIONARY.

THE difficulties arising from the self-seeking disposition of the Chinese are often met with and are often spoken of. They are met with in those who are making application to be received into the church; and also in many after they have been received. From this source has arisen a scandal in regard to missionary converts and it has given rise to the designation of some of them as "rice Christians"—meaning that such persons have become members of the mission churches and continue to be members that thereby they may obtain their rice. It thus becomes necessary and important for the probity of the churches and the good name of our cause that this whole subject be carefully considered and the principles which should guide us in dealing with it should be fully

presented.

The first thing that meets us in considering this subject is that it is not one of recent origin. It goes back to the very commencement of the Gospel dispensation, as will appear from the following familiar passage of holy writ; "One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, And Jesus took the loaves; in number about five thousand. and when he had given thanks he distributed to the disciples and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world." John vi. 8 to 14. "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Verse 26. This is in other words the very same statement which is made in regard to many that attend upon Gospel ordinances, that they do so for the temporal advantages which they expect to receive. The very words are the same, because "for the loaves,"

has the same meaning among the peoples who eat wheat as "for their rice," has among the peoples of South-east Asia where rice is the great staple of food. Jesus, who "needed not that any should testify of man; for he knew what was in man," thus early made known what was one of the difficulties in connection with the making known of the Gospel arising out of the selfishness of the human heart. He knew that there would be temporal blessings and advantages connected with the making known of the Gospel, and that these would give occasion to the manifestation of the selfishness of the heart. And we may accept it as a fact that so long as there is the same weakness, imperfection and sin among mankind this manifestation of selfishness will be seen. We cannot prevent it. The matter for us to consider is how shall we deal with it?

I remark in the first place that we are not to cease to manifest . the benevolence and kindness which the Gospel teaches though the doing so may lead to the display of selfishness. It is the very essence of the Gospel to manifest kindness, to do good to all men, to do good to their bodies as well to their souls. This was the spirit of our Saviour, when he was on earth; he went about doing good, healing the sick, opening the eyes of the blind, causing the lame to walk, cleansing the lepers and raising the dead. In consequence of this it is said that "great multitudes followed him, because they saw his miracles which he did on them that were diseased." See Mark vi. 34 to 37. Also viii. 1-4. "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?" In these instances the disciples at first understood that they were to give this relief even at great pecuniary expense. As the gift of miracles is not continued to his people they are to carry out such manifestations of kindness and benevolence as their means will enable them to do. The apostolic injunction is "Do good to all men as ye have opportunity; especially to them who are of the household of faith." The example and precepts of our Lord render it imperative upon his disciples to do good to men.

But what are we to do when we see the selfishness of men in seeking merely the temporal good? Are we to discard them for their selfishness? Let us see what our blessed Lord did to them. In the immediate context, after our Saviour had rebuked them for

merely coming for the loaves, he said to them "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you; for him hath God, the Father, sealed. Then said they unto him, what shall we do that we may work the works of God?" John vi. 27, 23. This example of our Lord teaches us that we may rebuke such conduct. That we should show to them that we are aware of it and teach them what they ought to seek; that they are to seek the richer blessings of salvation and eternal life. That these temporal mercies which are dispensed to them are merely the things which God in his goodness uses to lead them to seek the other and greater blessings of his grace. We may use every art of persuasion to urge them to seek the greater good. But if such exhortations are not heeded what are we to do? Are we still to continue to bestow such temporal good or should we not rather discontinue it? This latter course is one which naturally suggests itself. But our duty is to seek unto the word and to the testimony for direction, and here we have suggested to us the passage in Matt. vii. 6. "Give not that which is holy to dogs, neither cast ye your pearls before swine." But a study of the passage does not justify us in applying it to such things as we are considering. It appears, rather to refer to presenting the spiritual blessings of salvation to the contumelious and the scoffers. We have very explicit instructions in another part of that wonderful discourse of our Lord, the sermon on the mount;-"Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 42 to 48. Some parts of these words claim especial attention-"do good to them that hate you and pray for them which despitefully use you." It would appear that those who do not improve the good that is done for them have not done as much to forfeit their right to have good done to them, as those who hate us. The reason given for such conduct is "that ye may be the children of your Eather which is in heaven."

Let us consider wherein we are to be like him "for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Does not this passage very forcibly show us that we are to continue to do good to our fellow men irrespective of the manner in which they improve the good done to them even as God our Father does, following it always with proper instruction and efforts to lead them to seek the higher good?

This appears to be the construction put upon the teachings of our Saviour by the great body of Christian workers at home in their efforts to reach those who have grown up without the influence of the Gospel in our large cities, if we may judge of their opinions from the advantages which are offered to those who come into Sabbath schools opened for their instruction or to the breakfasts that are provided for those who come to Sabbath morning services, and other temporal advantages held out to those who will come under good influences intended for their moral improvement and conversion. It appears to be considered all right and proper at home to do good to their bodies, to help them temporally with a view to their spiritual benefit. It is not considered a reason for giving up such conferring of good because many come for the food or clothes which are provided for them. That many will come for these things is taken for granted, but it is considered a most blessed result if even a few are led by such kindnesses to seek the greater good in the salvation of their souls.

Again the whole style of Scripture language in the invitations and promises awakens the idea of blessings, of good to be obtained. It is styled the Gospel or good news, or in Chinese, the word about blessings. The sermon on the mount speaks of the eight happinesses. The most characteristic and majestic words of our Lord to the sorrowful and distressed world are, "come unto me all ye that labor and are heavy laden and I will give you rest." Matt. xi. 28, and the Old Testament language is equally suggestion as "Ho every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat, yea come buy wine and milk without money and without price." Isaiah Lv. 1. The words in which our Lord taught us to pray, "Give us this day our daily bread" Matt. vi. 11, strengthen the impression made by the boundless abundance of our Lord's benefactions while here on earth, and the whole phraseoleogy of Scripture implies that the Gospel of Jesus Christ brings temporal as well as spiritual blessings. And unless we in the main act so as to meet the expectations thus justly excited we will give the impression that our Gospel is an empty

name. Hence free Christian schools for the instruction of the young; free Gospel Halls for preaching the blessed Gospel of our Lord to all who will come to hear; free hospitals sustained by Christian charity for the healing of all the bodily ills that flesh is heir to; the free distribution of books to all who will accept of them; the doing of temporal good to all men as we have opportunity and in every way in our power are so many proper ways of exhibiting that "good will to man" which it is the glory of the Gospel of Christ everywhere to inculcate and make known.

From these considerations of what the Gospel teaches in regard to manifesting "good will" to those who are without, all will come to the conclusion that so far from having exceeded the Gospel requirements in this respect, in many things we have come short of our duty. We need in this respect to have more of "the same mind in us which was also in Christ Jesus" "who went about doing good"; who never refused or disregarded the cry of the needy, the suffering or the sorrowing. When they came upon him in crowds at the times when he sought rest and retirement from the exhausting demands upon his strength, he welcomed them "And healed them all." Let us hear the words of the exhortation, "Be not weary in well doing," and give ourselves for yet more arduous labors having this assurance, that by so doing we glorify our Lord and Saviour irrespective of the results of such labors.

An incident which is related by Rev. Dr. Edkins in his work "Religion in China" is worthy of thoughtful consideration by all who would seek to win souls to the Saviour. We must consider what are the yearning wants of the people in order that we may make known to them the provision which is made for them in the Gospel. Man has a body, as well as a soul; and the wants of body, both in health and sickness, are those which are ever most present to mankind of every class, and they must be considered by us if we would draw men's hearts to Christ. The incident is as follows; "It was a cold morning in January when a missionary walked to a temple near the West Gate of Shanghai. There is a medical divinity much honoured who resides in this temple, to heal, as his worshippers think, the ailments of those who pray to him. The Taouist priest in charge addressed the foreign visitor with a somewhat unexpected exhortation. "You come to our country giving us good advice. Now let me address a little to you. Your religion does not meet the requirements of the people. When they worship, they wish to know whether they can grow rich, and recover from disease: but, in case of believing in Jesus, there are no benefits of this kind to be looked for." 2nd edition p. 61. On the supposition that

the priest had heard much preaching of the Gospel, he had not comprehended the full scope of the blessings of the Gospel, for "godliness is profitable for all things, having the promise of the life that now is as well as of that which is to come." I Tim. IV. 8. Or else when he heard preaching it was not preached in all its fulness of blessing temporal and spiritual. It is worth a careful inquiry whether in preaching we missionaries do not ordinarily confine ourselves too much to making known the spiritual blessings which it offers to our fellow men. It is worth a careful study in connection with this subject why our blessed Lord during the period of his short ministry spent so much of his time and strength in relieving the bodily ailments of the multitudes by whom he was surrounded. Not only so, but when he commissioned and sent forth his twelve disciples, "he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases." These twelve Jesus sent forth and commanded them, saying, "go rather to the lost sheep of the house of Israel and as ye go, preach, saying, The kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. x. 1, 6, 7 and 8vs. It was not without a wise purpose that our gracious Lord during his short ministry healed the sick, and that he gave this power of healing to his disciples and commanded them to "heal the sick." He would thereby teach his disciples that he has care for the body as well as for the soul and thus his salvation includes that which is "needful for the body as well as for the soul." We therefore contend that the Taouist Priest did not fully comprehend the scope of the gospel when he said, "but, in believing in Jesus, there are no benefits of this kind to be looked for."

In my opinion the remark of our Lord in his sermon on the mount, "After all these things do the gentiles seek" is often misunderstood. It is frequently understood to imply that as the gentiles thus sought food and raiment it was wrong to seek after these things. Whereas what was wrong in the gentiles, and in all others who do as they did, was that they sought these provisions for the body exclusively and to the neglect of more important needs of the soul.—That this is the meaning of our Lord in this passage is clear from the immediate injunction to his disciples, "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. vi. 33. It being enjoined that the one kind were to be sought implies that the other were to be sought secondarily. Any other interpretation of the passage is inconsistent with the whole tenor of the teaching of the sacred

Scriptures on the matter. So long as men are in the body it is necessary and proper to seek, in dependence upon God's providence, to provide for the wants of the body. In that form of prayer which our Lord taught his disciples, and which is intended for daily use we are taught to say, "give us this day our daily bread." It is the teaching of Holy writ as well as the dictate of reason, that the things which we pray for, we are to seek for in the use of the appropriate and appointed means. Therefore we are to teach this people that they may pray to our God and Saviour for the temporal blessings of life, health and the daily necessaries of life, to be preserved from sickness and distress and to be healed of all manner of diseases and it is our privilege and duty as ministers of Christ to do all we can to help them in the use of the appropriate means for securing these blessings and to instruct them how to retain them when in their possession. The promises of the Bible warrant us to seek and expect greater blessings for this life and the life to come from our God and Saviour than the world can bestow. He will not mar the hopes of those who seek unto him in faith. He hath said, "they that seek the Lord shall not want any good thing." Psalms xxxiv. 10. and our blessed Lord encourages the faith of his people by words that come home to every heart. "If a son shall ask bread of any of you that is a father, will he give him a stone?" Or if he ask a fish, will he for a fish give him a serpent? Or if shall ask an egg, will he offer him a scorpion? If ye therefore being evil know how to give good things to your children, how much more will your Heavenly Father give the Holy spirit to them that ask him"? Luke xI. 11-13. It is perfectly truet hat the great point of this passage is the promise of the Holy Spirit to them who ask. But it is also true that the greater includes the less and temporal blessings are included in the promise of the greatest of all spiritual blessings. As God in his word has taught us to pray for the temporal blessings of food and raiment it is not supposible that he our Heavenly Father would do that which he says no earthly parent would.

If the Gospel does not give to those who receive it better healing, better education, better temporal comforts as well as better companionship and sympathy, greater comfort and support under the trials and sorrows of life, as well as better hopes of the life to come, it does not fulfil the gracious promises which it gives when it says to all "who labor and are heavy laden" come to Jesus and he will give you rest. We need to seek for our converts a realization of the presence and power of Jesus, to hear and to bless them, that they may find a comfort in believing in him that the world can not give, nor take away. My heart has often been greatly moved

as I have heard humble disciples of the Saviour telling how in their poverty, in their sicknesses, in their pains and distresses they have prayed to Jesus feeling they had no other help and they received the answer to their prayers, in the healing of their sicknesses, providing for their wants, and comforting their hearts. His promise to his people is "all things whatsover ye ask in prayer believing, ye shall receive." We are too much accustomed to expect the answer to our prayers through means. I have often been surprised at the answers received by some of his children through his own power and grace. In the teachings of our blessed Lord in Matt. vi. 19-35, our Saviour inculcates this humble and prayerful trust in God for the supply of our temporal needs. These teachings do not imply that these blessings are to be received without the use of means, but in the use of the proper means, but with out being over anxious and fearful.

God in his providence has made full and ample provision for the wants of all his creatures in the wonderfull store-house of nature, in granting us the multitudinous productions of the earth for our use, in granting rain and fruitful seasons from heaven, and it is our duty to seek these things for the supply of our bodily wants while praying daily that out of his abundant fullness he would "give us this day our daily bread." He has made a yet more costly provision for the needs of our souls in that he has given his own son to die for our redemption, and thus opened up a new door of approach to the mercy seat where we may obtain grace and mercy to help us in every time of need of the body as well as the soul. His injunction, which is in full accord with the state of the case, is given to "seek first the kingdom of God and his righteousness and all these things shall be added to you."

I come now to the consideration of the second part of the subject;—How shall we deal with this spirit of self-seeking in the members of our churches? This part of the subject involves the consideration of these several points;—What are the respective relations of the missionaries and the members of the churches to each other? What are the privileges that belong to the Christian converts? And what are the teachings of the word of God in regard thereto?

The mutual relation which subsists between the Christian converts and the missionaries are the most intimate that exist among men. We are in common the members of the body of Christ. "Now ye are the body of Christ." I Cor. XII. 27. "For we are members of his body of his, flesh, of his bones." Eph. v. 30. "So we being many, are one bedy in Christ, and every one mem-

bers one of another." Rom. xii. 5. This is one view of our mutual relationship as fellow Christians. But we sustain a higher and more important relationship to the members of the churches in that we bear office in the church of Christ. We are Pastors and Teachers to the flock of God, and as we sustain this relationship to the flock we are called upon to perform the duties which grow out of this official relationship. The Word of God gives us many explicit directions in regard to the duties which grow out of this intimate relationship. In I Cor., we are taught that as in the natural body if one member suffers all the members suffer with it so in the body of Christ, and so the members of this mystical body should "have the same care one for another" as do the members of our natural body. On this passage I am glad to quote the remark of Prof. Charles Hodge on I Cor. xII. 27. He says "what has been said of the body, of its unity, of the diversity of its members, of their mutual dependence; of the greater importance of the weaker than of the stronger members, of the community of feeling and interest which pervades the whole, is all true in its application to the church. The body of Christ is really one, pervaded by one and the same spirit; it consists of many members of different gifts and functions, each according to the will of the Spirit; these members are mutually dependent; the humble and obscure are more necessary to the being and welfare of the church than those distinguished by attractive gifts; and the law of sympathy pervades the whole, so that if one Christian suffers all his fellow Christians suffer with him, and if one believer is honored all believers rejoice with him. It is to be observed that Paul is not speaking of what ought to be, but what is. He does not say that it is the duty of one member of the human body to care for another member, but that it does thus care. Such is the law of our nature. The want of this sympathy of any part with all the rest, would prove that other an excrescence which did not partake of the common life. The same is true with regard to the body of Christ. It is not merely the duty of one Christian to have sympathy with another, to suffer when he suffers and to rejoice when he is honored, but such is the nature of their mutual relation that it must be so. The want of this sympathy with our fellow Christians, is proof that we do not belong to the body of Christ." I Cor. xII. 27, Hodge on Cor.

The writer of the Epistle to the Hebrews in chapter XIII. 3, exhorts us thus; "Remember them that are in bonds as bound with them; and them which suffer adversity, as being yourselves also in the body." Our Lord in Matt. XXV. 34 to 36, teaches us how this care was manifested. "Then shall the King say unto

them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ve took me in: Naked, and ve clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And when his people in their humility asked. when they had done these things to him he answered them thus, "verily I say unto you inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Matt. xxv. 40.

The Scriptures, in some degree, inform us how these duties were fulfilled in the apostolic times. When Peter was cast into prison by Herod it is recorded "that prayer was made, without ceasing, of the church unto God for him." Acts xII. 5. In chapter vi. 1, it is stated that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." From this statement it would appear that some provision was made for the relief of poor widows. In Acts chapter IX. 39, it is narrated that when Peter come to Sydon on the death of a disciple, "all the widows stood beside him weeping and shewing the coats and garments which Dorcas made while she was with them." Paul tells us in II Cor. XII. 28, 29, what were some of the cares he had thus; -"Beside those things that are without, that which cometh upon me daily, the care of all the churches." Who is weak and I am not weak, who is offended and I burn not?"

But the particular inquiry is how shall we in our character of Pastors carry out these duties among the members of our churches here? In order to discuss this point it is important that we should have present to our minds the character of the greater part of our members. It is well known to all that they are nearly all poor, some of them very poor. For it is the same now as it was in the days of our Lord when he was on earth, "to the poor the Gospel is preached." And many of them are widows. But in addition to their poverty, some of these members have lost the situations in which they were able to earn their living before their conversion because they have become Christians. The usual opportunities of getting employment are closed to many because they will not work on the Sabbath. Some of them are prevented from engaging in trade because, unless they will keep their shops open on Sabbath they can not get patronage. It will readily be understood by all persons that in a country where, by reason of the density of the population, it is a hard struggle for laborers to earn their rice it will be a great difficulty for those who suffer such disadvantages as the Christians do in this heathen land, to get work so as to get bread.

But others suffer yet greater wrongs. Some are cast off by their family. They have their property and their crops destroyed by their heathen neighbors. Some are accused before the magistrates and are put to the expense of litigation. Some are deprived of their houses and their fields and some are unjustly cast into prison. Some are beaten and driven away from their homes and native villages. In all these cases I think we are most clearly bound by the law of love and Christian brotherhood to help them in every way we possibly can. We should help them with our prayers as a matter of course; but also with the proper effort to afford the relief to each several case as it may call for help. It is our duty to help every one who loses his situation for the Gospel to get other employment; to give alms to the poor, and the destitute; to seek to heal the sick and those who have been injured; to visit those who are in prison and to use all lawful means to procure their release; to seek to have justice done to those who have been wrongfully deprived of their property. But then the doing of this involves going to our Consuls. Very well. It is not pleasant to go to the Consul, but when it becomes our duty to do so we may not shrink from the performance of any duty because it is unpleasant. God in his good providence has thrown a certain degree of governmental protection over his people in this land. Paul teaches that we are to pray, "For Kings and for all that are in authority; that we may lead a quiet and peacable life in all godliness and honesty." Rulers are for the protection of the law-keeping and the punishing of evil doers. In the cases which by the laws of the country may come before the magistrates for his interposition to protect from wrong, it is as much a duty to make such application as it is to seek to God for his assistance. For rulers are the means which he has appointed to afford protection from violence and wrong. When cases do not admit of such application we must tell the party of the state of the case and do whatever we properly can do, to render him assistance and support, even as we would wish it to be done to and for us, were we in the same condition, for here the golden rule of our Saviour will apply, and we should do to them as we would wish others to do to us in similar circumstance. Anything short of this would be a dereliction of duty. For we are to remember that they are not only our brethren, but that our Lord counts them as his brethren, and that what is done for them is done to him, and what is not done for them is not done to him.

In my experience very few applications have been made for assistance for any other causes than for such as those above stated. None have been made for situations with high salary, or for promotion or for worldly schemes. The applications have been for absolute and pressing wants and needs and for distressing sorrows. I have had only one case where the rule as given by St. Paul would need to apply, "If any one would not work neither should he eat." All are willing to work if they can only get something to do. It is true that in many cases they are not capable of doing much. But they are willing to do what they can, and their inability comes in some cases, from old age; in some cases it is their incapability of competing with younger and more skillful laborers in this land where laborers are so abundant.

I recognize the applicability of St. Paul's rule when any are unwilling to exert themselves for their own support. They deserve to feel the pinchings of hunger that it may act as a healthful stimulus to excite them to put forth their efforts to earn their food. But in their efforts to get employment, in their discouragements and difficulties they are entitled to our sympathy and efforts to assist them as truly as if they were in bonds. And we need to heed the exhortation amidst all the perplexities and annoyances of such efforts, "Be not weary in well doing."

But while many will assent, in the main, to these principles the question returns, What shall we do with the scandal? How shall we rid our churches and our work of the reproach of having "rice Christians" connected with us? I do not see that we are called to make any special effort to get rid of it. Nor do I see that any efforts, so long as human nature is what it now is, would be successful. But we, I think, may very properly make this scandal the occasion of making more fully known to all who care to know it, what is the character of our converts, the trials and afflictions which they are called to endure for the profession of the Gospel among their heathen country men, and the evidences which many of them give of the sincerity of their profession, while we at the same time admit that there are those in the Church who have come into it in the hope of some temporal good.

On this point I do not think the teachings of our Lord warrant us to expect anything else but that the church here on earth will be a mixed society. It will be composed of the good and the bad, the true and the false. In his parables to illustrate the effect of preaching the Gospel our Lord has taught us so to expect its results. When he refers to fishing to set them forth the net as cast into the sea gathers "both good and bad." Whilst the good seed of the kingdom is sown, the enemy sows tares and the plants of the two different kinds of seed come up together. The Lord teaches us that they are both to be left to grow together. He claims

it as his prerogative to separate the tares from the wheat. And in regard to persons being influenced to come into some connection with the Gospel from the desire to seek temporal good our blessed Lord did not express surprise at nor express such a severe reproof of such conduct as some would do. He accepts of the fact as a matter of course, as that which may be expected to happen, and exhorts them to "Labor not for the meat which perisheth but for that meat which endureth unto eternal life." Our Saviour understood mankind in its two characters as composed of body and soul. His teachings are adapted to man in his whole nature. He is not considered and referred to as having only a soul, or only a body but as having both soul and body and that the wants of both are to be provided for. The teachings of our Saviour show that the great error of men is that they seek to provide only for the wants and needs of the body while forgetting the needs of the soul. Our Lord does not go to the other extreme and require men to seek only for the needs of the soul to the neglect of the body. But with the true wisdom he makes known to men the superior importance of the soul as compared with the body and therefore having set forth the error of mankind in seeking chiefly the supply of the needs of the body he says, "But rather seek ye the kingdom of God, and all these things shall be added unto you." Luke xII. 31. This exhortation of our Lord does not imply that men, when they seek the blessings of salvation as the one thing needful, are no longer to seek for the things "necessary for the body." Neither does it imply that the things for the body were to be supplied miraculously. I suppose the meaning of the Saviour in these words is this. The blessings of the Gospel, here referred to as "the kingdom of God" are much more important then the temporal blessings of this life, necessary as they may be for the body. But men are to seek first and chiefly for the kingdom of God and then they are also subordinately and in the proper way, to seek for the necessaries of this life, and that when following the teachings of heavenly wisdom they seek after the things for the soul and the body, according to their relative importance, God in his good and wise providence would add the temporal blessings to the spiritual. We feel it to be a privilege to help all true inquirers to obtain the spiritual blessings. We rejoice to impart instruction to them, to guide them in the straight and narrow way which leads to life eternal, and I suppose that in its proper time and place it is equally our duty and privilege to render assistance to them in regard to obtaining the supplies for the body, that the promise of God in this respect may be fulfilled to them; for as I understand it

these things are to be added to them by the use of the appropriate means on their part to obtain them and not by miracle. So long as God in his providence "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" so long will there be those who will seek unto God for his temporal mercies without reference to the richer blessings of his grace and salvation: and so long as temporal blessings are received in connection with the Gospel so long will there be persons who will seek for the temporal blessings of salvation. I do not see that the one is any more a scandal to the Gospel than the other is a scandal to the providence of God. It is not implied that it is the purpose of the Gospel in giving temporal good also to mislead men to seek only the temporal good any more than it is the purpose of God in giving the sun and the rain to all men to encourage the evil and the unjust in their evil ways. While we follow the teachings of the Bible and seek "to do good to all men," and teach men "they are rather to seek first the kingdom of God" instead of only seeking what they are to eat and wherewithal they are to be clothed we may leave the results to God who judgeth righteously.

This view of the teaching of the sacred Scriptures does not in the least conflict with the teaching the Apostle Paul that all the members of the church must give "as the Lord hath prospered them." The rule of Christ's kingdom is the direct opposite of that of the world. The wish and desire of the world is to receive, but the teaching of our Lord is that "it is more blessed to give than to receive." As soon as any are received into the church they are supposed to have "the same mind in them which was in Christ Jesus," and that they are "new creatures in Christ Jesus," and hence have a new disposition of heart and mind and so act upon the teaching of our Lord, "it is more blessed to give than to receive." They thus cheerfully fall in with the Apostolic direction which requireth that "every one upon the first day of the week lay by him in store as God hath prospered him." Wherein any come short in complying with this injunction they come short in the performance of a Christian duty. But this teaching cannot apply to those who are in poverty and want, who are wronged and persecuted for righteousness sake, and have not sufficient for food and raiment. It applies to those whom God "hath prospered" in giving them of the fruits of their labors or of their fields. When the law of Christian love pervades all hearts in the church and every one seeks to do to others as he would that others should do to him, and the world shall say as of old, "See how these Christians love one another," then will "the Church rise and shine," and "the glory of the Lord fill the whole earth."

TRACES OF INTERNATIONAL LAW IN ANCIENT CHINA.

BY REV. W. A. P. MARTIN, D.D., LL.D.

THE recent treaties by which China has been brought into closer relations with the nations of the West, and especially the establishment of intercourse by means of permanent embassies, have led Chinese statesmen to turn their attention to the subject of international law.

For them it is a new study, involving conceptions which it would hardly have been possible for their predecessors to form at any time in the course of the last two thousand years; though, as we shall endeavor to show, they possessed something answering to it in their earlier history.

Their modern history commences two centuries before the Christian era, and, for our purpose, it may be divided into three periods. The first, extending from the epoch of the Punic wars down to the discovery of the route to the Indies by the Cape of Good Hope; the second, comprehending three centuries and a half of restricted commercial intercourse; and the third, commencing with the so-called "opium war," in 1839, and covering the forty years of treaty relations.

During the first, the Chinese were as little affected by the convulsions that shook the western world as if they had belonged to another planet. During the second, they became aware of the existence of the principal States of modern Europe, but the light that reached them was not yet sufficient to reveal the magnitude and importance of those far-off powers. Within the last period, the rude experiences of two wars have made them acquainted with the military strength of European nations, and the opening of the Suez Canal has brought them into what they regard as a dangerous proximity to formidable neighbors.

These unwelcome discoveries have led them, not only to push forward their defensive armaments, but to seek in fact, if not in form, to put themselves as much as possible under the ægis of what may fairly be called the public law of the civilized world.

This paper was prepared in Europe for the Berlin Congress of Orientalists, and read before that body in September, 1881. Withheld by the author from publication in the transactions of the congress, with a view to further historical research, it has been re-written and is now printed in English for the first time. Reprinted from the International Review of New York, U.S.A., by the permission of the Author. [Ed. of Chinese Recorder.]

of the Author. [Ed. of Chinese Recorder.]

† The works of Wheaton, Woolsey, Bluntschli and others on this subject have been translated for their use at the Tungwen College in Peking.

Such are the steps by which China has been led to accept intercourse on a footing of equality with nations which, for three centuries, she had been accustomed to class with her own tributaries.

Her tributaries included all the petty States of Eastern Asia. Attracted partly by community of letters and religion, and partly by commercial interest, but more, perhaps, by the moral effect of her national greatness, they rendered a voluntary homage to the master of a realm so vast that, like Rome of old, it has always called itself by a title equivalent to orbis terrarum. These vassal States had few relations with each other, and it was not to be expected that China, acknowledging nothing like reciprocity in her intercourse with them, should learn from them the idea of a community of nations possessed of equal rights.

For twenty centuries she had presented to her own people, as well as to her dependent neighbors, the imposing spectacle of an empire unrivaled in extent, whose unity had been broken only by rare intervals of revolution or anarchy. During this long period it was no more possible that an international code should spring up in China than it would have been for such a thing to appear in Europe had the Roman empire remained undivided until the present day. The requisite conditions were wanting. Where they exist, a code based upon usage, and more or less developed, comes into being by the necessities of the human mind. These conditions are: 1st. The existence of a group of independent States, so situated as to require

basis of equality.

If these conditions were conspicuously absent under the consolidated empire, they were no less obviously present in the preceding period, accompanied by every circumstance that could favor the development of an international code.

or favor the maintenance of friendly intercourse; 2nd. That those States should be so related as to conduct their intercourse on a

The vast domain of China proper was at that epoch divided between a number of independent principalities, whose people were of one blood, possessors of a common civilization already much advanced, and united by the additional bond of a common language.

These conditions concurred in ancient Greece, and the result was a rudimentary code, culminating in the Amphictyonic Council, a provision for settling international disputes which suggests comparison with the concert of European powers recently employed in settling the question of the Greek frontier.*

This was the latest achievement of the "concert" when the first draft of this paper was written in Paris a year ago.

In ancient China the conditions are similar, but the scale of operations is vastly more extended. There is, moreover, another important difference, and, with reference to the object of the present essay, it deserves to be marked with special emphasis. The Chinese States were not, like those of Greece, a cluster of detached tribes who had together emerged from barbarism, without any well-defined political connection; they were the fragments of a disintegrated empire, inheriting its laws and civilization, as the States of modern Europe inherited those of Rome.

The period during which they rose and fell was the latter half of the dynasty of Cheo, pretty nearly corresponding to that extending from the birth of Solon to the close of the first century, after the death of Alexander, which in China, as in Greece, was an age of intense political activity. The normal form of government for the empire was the feudal, the archetype of that which prevailed in Japan until swept away by the revolution of 1868. The several States were created by the voluntary subdivision of the national domain by the founder of the dynasty, who, like Charlemagne, by this arrangement planted within it the seeds of its destruction. The throne of each State being hereditary, a feeling of independence soon began to spring up. The emperors were at first able to preserve order by force; and, even when shorn of their power, their court, like that of the Holy See in the Middle Ages, continued for a long time to serve as a court of appeal for the adjustment of international difficulties. But at length, losing all respect for authority, the feudal princes threw off the semblance of subjection, and pursued without restraint the objects of their private ambition. This age is called by the native historians chan-kuo, or that of the "warring States," and that which preceded it, characterized by orderly and pacific intercourse, is described as lie-kuo, or the family of "coördinated States."

A family of States with such an arena and such antecedents could hardly fail to develop, in the intercourse of peace and war, a system of usages which might be regarded as constituting for them a body of international laws.

Accordingly, if we turn to the history of the period in quest of such an indigenous system, we shall find, if not the system itself, at least the evidence of its existence. We find, as we have said, a family of States, many of them as extensive as the great States of western Europe, united by the ties of race, literature and religion, carrying on an active intercourse, commercial and political, which, without some recognized jus gentium, would have been impracticable. We find the interchange of embassies, with forms of courtesy

indicative of an elaborate civilization. We find treaties solemnly drawn up, and deposited for safe keeping in a sacred place called meng-fu. We find a balance of power studied and practised, leading to combinations to check the aggressions of the strong and to protect the rights of the weak. We find the rights of neutrals to a certain extent recognized and respected. Finally, we find a class of men devoted to diplomacy as a profession, though, to say the truth, their diplomacy was not unlike that which was practised by the States of Italy in the days of Machiavelli.

No formal text-book containing the rules which for so many centuries controlled this complicated intercourse has come down to our times. If such writings ever existed they probably perished in the "conflagration of the books" which sheds such a lurid light on the memory of the builder of the Great Wall. The membra disjects of such an international code as we have supposed are, however, to be found profusely scattered over the literature of those times, in the writings of Confucius and Mencius; in those of other philosophers of the last five centuries B. C.; in various historical records, and particularly in the Cheo-li, or Book of Rites, of the dynasty of Cheo.*

The day may perhaps come when some Chinese Grotius will gather up these desultory hints as carefully as the illustrious Hollander did the traces of international usages in Greece and Italy. To make even a partial collection of the passages in Chinese writers relating to this subject would come within neither the scope nor the compass of the present paper. All that I propose to myself, in addition to indicating, as I have done, the existence between the States of ancient China of a peculiar system of consuctudinary law, is to make a few citations confirmatory of the views expressed, and throwing light on some of the more interesting of the topics to which I have adverted.

The clearest view of the public law which was acknowledged by this group of States after they became independent is undoubtedly to be sought for in their relations to each other while subject to a common suzerain.

The greater States were twelve in number, and for ages that distribution of territory was regarded as no less permanent than the order of the heavenly bodies. It was consecrated by the science of astronomy as it then existed, and an ancient map of the heavens gives us a duodecimal division, with the stars of each portion

^{*} The orthography of proper names is according to the dialect of Peking—i.e., the mandarin or court dialect—with the European continental vowel sounds.

formally set apart to preside over the destinies of a corresponding

portion of the empire.*

Confucius appears to allude to this in a beautiful passage in which he compares the emperor, or the wise man—for the words have a double sense—to the polar star, which sits unmoved on its central throne, while all the constellations revolve around. Could anything be devised more effectual than this superstitious alliance of geography and astronomy to place the territorial rights of the several States under the safeguard of religion? More picturesque than the Roman method of placing the boundaries under the care of a special divinity, it was probably more efficacious, and contributed in no small degree to maintain the equilibrium of a naturally unstable system, during a period which, in the West, witnessed the rise and fall of the Babylonian, Persian and Gréek empires, entailing the complete obliteration of most of their minor divisions.

These twelve States were subdivided into a great number of lesser principalities, the whole consituting a political organization as multifarious and complex as that which existed in Germany under the sway of the" Holy Roman Empire." As in mediæval Europe, the chiefs of these States were ranked with respect to nobility in five orders, answering to duke, marquis, earl, baron and knight, the inferior depending on the superior, but all paying homage to the Son of Heaven, a title which was even at that early period applied to the emperor, who had a right, for the common good, to commad the service of all. In the annals of Lu we find the following curious entry.

"In the ninth year of his reign the Duke met in conference at Kwe-chin the Duke of Cheo, the Marquis of Chi, the Baron of Sung, the Marquis of Wei, the Earl of Cheng, the Knight of Hü

and the Earl of Tsao."

We note here the presence of all the five orders. The commentary of Tso, we may add, states the object of the meeting as "the formation of a league and the promotion of friendly relations in accordance with authorized usage."

The authorized usages here referred to consituted the basis of the international law of the time. They were contained in part in the Cheo-li, or Book of Rites of the Cheo dynasty, published by imperial authority about B. C. 1100, and, in a somewhat mutilated form, extant at the present day. This code defines the orders of nobility; prescribes a sumptuary law for each, extending even to their rites of sepulture; regulates the part of each in the public sacrifices,

The names of the twelve great States are inscribed on the horizon of an azimuth instrument, made under the Mongol dynasty, circa 1320, and still preserved in the observatory of Peking. What can better illustrate the depth of the sentiment connected with this territorial division than the fact that such a souvenir, associating it with the unchanging heavens, should be reproduced in the construction of an astronomical instrument fifteen centuries after the last of those States had ceased to exist!

and lays down a form of etiquette to be observed in all their public meetings. It gives in detail the hierarchy of officers, civil and military; indicates their functions, and fixes the weights and measures, the mode of collecting the revenue, the modes of punishment, and all this mixed up with an infinitude of ceremonial detail which to us appears the reverse of business-like, but which was no doubt as well adapted to the character of the ancient Chinese as was the ritualistic legislation of Moses to that of the Hebrews. Primarily obligatory on the immediate subjects of the imperial house, this code was secondarily binding on all the vassals of the empire, by all of whom it was adopted in the minutest particulars, with the single exception of the State of Chin, in the extreme north-west, a State which obstinately adhered to the ritual and etiquette of the earlier dynasty of Shang, and, cherishing a spirit of alienation, became the secret foe and ultimately the destroyer of the imperial house.

With this exception the laws and usages of the several States were so uniform—all being copied from a common model—that there was little occasion for the cultivation of that branch of international jurisprudence which in modern times has become so promiuent under the title of the "conflict of laws."

Ideas derived from the feudal system were so interwoven with every part of this complicated legislation that its general acceptance formed the mainstay of the imperial throne. The great princes styled themselves vassals, though as independent as Annam and Nepaul are at the present day, and, like these latter, paying formal homage only once in five years. They accordingly looked up to the emperor as the fountain of honor, and the supreme authority in all questions of ceremony, if not in questions of right.

Of this moral ascendency, for which we can find no parallel better than the veneration which, in the Midle Ages, Catholic sovereigns were wont to show to the Holy See, we have a remarkable example in the Kuo-yu. The emperor, Siang-wang, B. C. 651, being driven by a domestic revolt from his territories—a small district in the center of the empire, which may be compared to the Pontificial States recently absorbed by the kingdom of Italy—he was restored to his throne by the powerful intervention of the Duke of Tsin. In recompense for such a signal service, the emperor offered him a slice of land. The duke declined it,* and asked, instead, that he might be permitted to construct his tomb after the model of the imperial mausoleum. The emperor, viewing this apparently modest request as a dangerous assumption, promptly refused it, and the duke was compelled to abide by the recognized code of rites.

According to some of the histories, he finally accepted it, when balked in his loftier
aspirations.

The possession of this common code, originating in the will of a common suzerain, contributed to maintain for nearly a thousand years among the States of China, discordant and belligerent as they often were, a bond of sympathy in strong contrast with the feelings they manifested toward all nations not comprehended within the pale of their own civilization. When, for instance, the Tartars of the north-west presented themselves at the court of Tsin, requesting a treaty of peace and amity, and humbly offering to submit to be treated as vassls of the more enlightened power, "Amity," exclamed the prince; "what do they know of amity? The barbarous savages! Give them war as the portion due to our natural enemies." Nor was it untilhis minister had produced five solid reasons for a paci ic policy that the haughty prince consented to accept them as vassals.

In the history of those times the curtain rises on a scene of peaceful intercourse which, in many ways, implies a basis of public law. Merchants are held in esteem, one of the most distinguished of the disciples of Confucius belonging to that class, and a rivalry subsists between the several princes in attracting merchants to their States. Their wares are subjected to tolls and customs; but the

object is revenue, not protection.

The commerce of mind reveals relations of a still more intimate character. The schools of one State are often largely frequented by students from another, and those who make the greatest proficiency are readily taken into the service of foreign princes. Philosophers and political reformers travel from court to court in quest of patronage; Confucius himself wanders over half the empire, and draws disciples from all the leading States.

A century later Mencius, with the spirit of a Hebrew prophet, proclaims in more than one capital his great message that "the only

foundation of national prosperity is justice and charity."

It was to this kind of intercourse that Chin, the rising power of the North, was indebted for the ascendancy which it slowly acquired in the affairs of the empire, and which eventually placed its princes

in possession of the imperial throne.

The Duke Hiao (B. C. 368) conscious of the backward state of his people, made proclamation to the effect that any man, native or foreign, who should be able to devise a new method for promoting the prosperity of his dominions, would be rewarded by a grant of land and a patent of nobility. Shang-yang, a native of a neighboring State, a young man of noble family, who, the historian says, "had given mtch attention to legal studies," presented himself and requested an audience. The duke, charmed by the clearness and originality of his ideas, gave him carte blanche for putting them in practice. The reforms effected were of the most thorough character,

and the seed was then sown of triumphs achieved a century later. Further on we find Li-sze, another foreigner, at the helm in the same principality. At this time so great was the influx of strangers that the natives, as in other lands, became jealous, and made a movement to expel them. The prince was disposed to yield, when the minister averted the blow by laying before the throne a masterly plea for freedom of intercourse. This notable document, whose good effect did not cease with the emergency that gave it birth, begins by showing that the ancestors of the prince had for four generations admitted foreign statesmen to the rank of confidential counsellors, and concludes by comparing their policy with their own majestic river, the Hoang-ho, which owes its greatness to the rivulets that combine to swell its volume.

The personal intercourse of sovereign princes forms a striking feature in the history of those times. Their frequent interchange of visits indicates a degree of mutual confidence which speaks volumes for the public sentiment. Confidence was, indeed, sometimes abused, as it has been in other countries; but such intercourse was always characterized by courtesy, and mostly by good faith.

On one occasion, when a powerful prince came with a great retinue to visit the Duke of Lu, Confucius who was Minister of Foreign Affairs, adopted such precautions, and conducted the interviews with such adroitness, that he not only averted what was believed to be a danger, but induced the foreign prince to restore a territory which he had unjustly appropriated.

A visit of the Duke of Tsin to the Duke of Lu may be mentioned, as illustrating the freedom and familiarity which sometimes marked this princely intercourse. The host accompanied his guest as far as the Yellow River. The latter, learning during a parting entertainment that the former had not yet received the Kwanli*—a rite answering somewhat to the conferring of knighthood—offered, then and there, to confer it. It was objected that the means were wanting for performing the ceremony with due solemnity, and the capital of Wei being nearer than his own, the Duke of Lu proposed to proceed thither for the purpose. They did so, and the rite was celebrated with suitable pomp in a temple borrowed for the occasion.

General meetings of the princes for the purpose of forming or renewing treaties of alliance were of frequent occurrence. Embracing what were then regarded as all the leading powers of the earth,

^{*} Kwanli—literally the "cap ceremony"—the formal assumption by a youth of a kind of cap distinctive of mature age. Now completely disused, this was formerly one of the "four great rites," and the references to it in the ancient books remind us of the pomp with which the toga virilis was assumed by patrician youth at Rome. Still, as between nobles, I can think of no better analogy than that given in the text.

these meetings present a distant, but by no means faint, parallel to the great congresses of European sovereigns.

The more usual form of friendly intercourse between the States

of China was, as elsewhere, by means of envoys.

The person of an envoy was sacred; but instances are not wanting of their arrest and execution. In the latter case they were regarded as spies, and the punishment inflicted on them was considered as a declaration or act of war. In the former, the violence was sometimes defended on the ground that the envoy had undertaken to pass through the territory into a neighboring State without having first obtained a passport, his visit being at the same time held to have a hostile object. Ordinarily, an envoy was treated with scrupulous courtesy, the ceremonial varying according to his own rank, or that of his sovereign. Questions of precedence, which often arose, were decided according to settled principles, but the rules were by no means so clear and simple as those enacted by the Congress of Vienna. For example, a dispute of this kind arising between the envoys of two duchies at the court of Lu, one claimed precedence on the ground that his State was more ancient than the other. The minister of the latter replied that his sovereign was more nearly allied to the imperial family. The difficulty was happily terminated without bloodshed, which was not always the case with such quarrels in Europe prior to 1815. The master of ceremonies reminded the litigants that the placing of guests belongs to the host, and gave preference to the kinsman of the emperor.

Insults to envoys were not unfrequently avenged by an appeal to arms. Of this a notable instance was an insult given by the Prince of Chi, at one and the same same time, to the representatives of four powers.

These envoys arriving simultaneously, it was observed by some wag (the court fool, perhaps) that each was marked by a blemish or deformity in his personal appearance. One was blind of an eye; a second was bald; another was lame, and the last was a dwarf. It was suggested to the duke that a little innocent amusement might be made out of this strange coincidence. The prince, acting on the hint, appointed as attendant to each ambassador an officer who suffered from the same defect. The court ladies, who, concealed by curtains of thin gauze, witnessed the ceremony of introduction and the subsequent banquet, laughed aloud when whey saw the blind leading the blind, and the dwarfs, the bald and the lame walking in pairs. The envoys, hearing the merriment, became aware that they had been made involuntary actors in a comedy. They retired, vowing vengeance, and the next year saw the capital of Chi beleagured by the combined forces of the four powers, which were only induced

to withdraw by the most humiliating concessions on the part of the young prince, who, too late, repented his indecent levity.*

In the history of Tso we find a rule, for the sending of envoys, which has its counterpart in the diplomatic usage of modern nations. Speaking of a mission to a neighboring State, he adds: "This was in accordance with usage. In all cases where a new prince comes to the throne, envoys are sent to the neighboring States to confirm and extend the friendly relations maintained by his predecessor."

The highest function of an envoy was the negotiation of a treaty. Treaties of all kinds known to modern diplomacy were in use in ancient China. Signed with solemn formalities, and confirmed by an oath—the parties mingling their blood in a cup of wine, or laying their hands on the head of an ox to be offered in sacrifice—such documents were carefully treasured up in a sacred place called *Meng-fu*, the "Pleace of Treaties."

We are able to give, by way of specimen, the outlines of a treaty between the Prince of Cheng and a coalition of princes who invaded his territories B. C. 544.

PREAMBLE.

The parties to the present treaty agree to the following articles:

Article I. The exportation of corn shall not be prohibited.

Art. II. One party shall not monopolize trade to the disadvantage of others.

Art. III. No one shall give protection to conspiracies directed against the others.

Art. IV. Fugitives from justice shall be surrendered.
Art. V. Mutual succor shall be given in case of famine.
Art. VI. Mutual aid shall be given in case of insurrection.

Art. VII. The contracting powers shall have the same friends and the same enemies.

Art. VIII. We all engage to support the Imperial House.

Conclusion—We engage to support the involate the terms of the foregoing agreement. May the gods of the hills and rivers, the spirits of former emperors and dukes, and the ancestors of our seven tribes and twelve states watch over its fulfillment. If any one prove unfaithful may the all-seeing gods smite him, so that his people shall forsake him, his life be lost and his posterity cut off.

In addition to the rites of religion by which such engagements were ratified, they were usually secured by sanctions of a less sentimental character. As in the West, hostages or other material guarantees were given in pledge; sometimes also they were guaranteed by third parties, who, directly interested, engaged to punish a breach of faith. We have, for instance, one prince demanding the mother of another as a hostage. The case is instructive in more than one of its aspects. The Prince of Tsin, calling on the Prince of Chi to recognize him as his chief, and to surrender his mother as a pledge of submission, the latter replies that his State was created the peer of the other by the will of the former emperors, and that one who would despise the will of the emperor was not fit to be the head of a league. As to the demand for his mother as a

^{*} This story is derived from a comparison of the three leading historians of the period, who differ only in unimportant details. In an amplified form it is to be seen on the boards of Chinese theaters at the present day. The Chinese theater, like that of Greece, is for an illiterate public the chief teacher of ancient history.

hostage, that was a proposition so monstrous that, rather than submit to it, he would meet the enemy under the gates of his last fortress.

At this point the affair takes a turn which serves to illustrate a procedure of frequent occurrence in the history of those times. The princes of two neighboring States come forward as mediators and bring about an accommodation on less oppressive conditions.

The more enlightened writers of Chinese antiquity condemn the practice of exchanging hostages, as tending to keep up a state of quasi hostility and mutual mistrust; and no writers of any nation have been more emphatic in insisting on good faith as a cardinal virtue in all international transactions.

Says Confucius, "A man without faith is like a wagon without a coupling-pole to connect the wheels." Speaking of a State, he says: "Of the three essentials, the greatest is good faith. Without a reveune and without an army a State may still exist, but it cannot exist without good faith."

In remains to speak of the intercourse of war. Inter hostes scripta juro non valere at valere non scripta is a principle that was as well understood in ancient China as among the ancient nations of the Western world, and war in China was, to say the least, not more brutal than among the Greeks and Romans.

The command of Alexander to spare the house of the poet Pindar, if it shows a degree of literary culture, indicates, on the other hand, that moral barbarism which asserts a right to the spoils of the conquered. In China we find the same state of things; vae victis is the sad undertone in every narrative of military glory, relieved, indeed, by brilliant instances of generosity and mercy. We find an invading chief enjoining, under penalty of death, respect for the very trees that overshadow the tomb of a philosopher, and at the same time setting a price on the head of a rival prince.

Every military leader proclaims, like Achilles, that "laws are not made for him;" yet we do not despair of being able to show that laws existed in war as well as in peace, even though they were sytematically trampled on. With this view, we shall call attention

to the following facts.

First—In the conduct of war the persons and property of noncombatants were required to be respected. This we infer from the praise bestowed on humane leaders and the reprobation meted out to the cruel. In Chinese history the example of those who have achieved the easiest and most permanent conquests is always on the side of humanity.

Second—In legitimate warfare the rule was not to attack an enemy without first sounding the drum and giving him time to

prepare for defense.

The following instance goes beyond this requirement, and reminds us of the code of chivalry which made it infamous to take advantage of an antagonist. The Prince of Sung declined to engage a hostile force while they were crossing a stream, and waited for them to form in order of battle before giving the signal to advance. He was beaten, and when reproached by his officers he justified himself by appealing to "ancient usage." "The true soldier," said he, "never strikes a wounded foe, and always lets the gray-headed go free; and in ancient times it was forbidden to assail an enemy who was not in a state to resist. I have come near losing my kingdom, but I would scorn to command an attack without first sounding the drum."

We are not surprised to learn that the captains of that age (B. C. 640) "laughed at the simplicity of the unfortunate prince."

Third—A war was not to be undertaken without at least a

decent pretext.

These words, in fact, are almost a translation of an oft-quoted maxim, She chù yin ming, "For war you must have a cause," which indicates that passion and cupidity were held in check by public opinion pronouncing its judgment in conformity with an acknowledged standard of right.

Another maxim, equally well known, makes the justice of the cause a source of moral power which goes far to compensate the

inequality of physical force.

"Soldiers are weak in a bad cause, but strong in a good one," said the ancient Chinese, assigning as high a place to the moral element as our own poet, when he says,"Thrice is he armed who hath his quarrel just."

Fourth—A cause always recognized as just was the preservation of the balance of power. This principle called to arms not merely the States immediately threatened but those also which, by their

situation, appeared to be remote from danger.

Not to speak of combinations to resist the aggressions of other disturbers of the public peace, we find, B. C. 320, six States brought into line to repress the ambition of Chin. This powerful coalition, the fruit of twenty years' toil on the part of one man, who is immortalized as the type of the successful negotiator, was, we may add, after all destined to fail of its object. The common enemy succeeded in detaching the members of the league, and in overcoming them one after another. The arch of States which protected the throne of their suzerain being destroyed, the conqueror swept away the last vestige of the house of Cheo, which for eight hundred years had exercised a feudal supremacy over the princes of China. Proclaiming himself instead, under the title of Shü Hwang-ti, the "first of the

universal sovereigns," he abolished the feudal constitution of the empire, at the same time that he completed the Great Wall. His successors to the present day are called *hwang-ti*, and the system of centralized government which he inaugurated is as firmly established as the Great Wall itself.

Fifth—The right of existence, prior to the revolution just noticed, was, in general, held sacred for the greater States which held in fief from the imperial throne.

This right is often appealed to, and proves effectual in the direst extremity; e.g., the Prince of Chi, at the head of a strong force, enters Lu, with an evidently hostile intent. Chan-hi, a minister of Lu, is sent to meet him, in the hope of arresting his progress. "The people of Lu appear to be very much alarmed at my approach," said the prince. "True," replied the minister, "the people are alarmed, but the ruler is not." "Why is not the ruler also," inquired the invader, "when his troops are in disorder, and his magazines as empty as a bell? On what does he repose his confidece that he should affect to be superior to fear?"

"He rests it on the grant which his fathers received from the ancient emperors," said the minister. He then proceeded to vindicate the rights of his master under what was recognized as the traditional law of the empire with such force that the prince desisted from his purpose and withdrew without any further act of violence.

A similar instance, it will be remembered, has been cited already in another connection—the case in which a prince, after urging in vain this same plea, the sacredness of the imperial grant, was saved from humiliation or extinction by the mediation of neighboring powers, who recognized and were determined to uphold the principle.

A third example of the kind is one in which the existence of the now feeble remnant of the imperial domain was itself at stake. Prince of Chu, after a victorious campaign against other foes, crossed the Rubicon and entered the territories of the house of Cheo, with the evident intention of seizing the imperial throne. The emperor, unable to oppose armed resistance, dispatched Wang Sun-man one of his ministers, to convey a supply of provisions to the invading army, and to ascertain the designs of the leader. The latter veiled his purpose in figurative language, asking to be informed as to the "weight of the nine tripods." The minister, without answering directly, gave the history of the tripods, relating how they had been cast in bronze by Ta-Yu, the founder of the first great dynasty, and emblazoned with a chart of the empire in relief; how for fifteen centuries they had been preserved as emblems of the imperial dignity, and exposing in a masterly manner the necessity of respect for that venerable power to the order of the several States, he concluded by

saying: "All this being true, why should your highness ask the weight of the tripods?" The chief, struck by the force of his arguments, which, like the most effective on such occasions, were purely historical, renounced his nefarious purpose and retired to his own dominions.

Sixth-Finally, the rights of neutrals were admitted, and, to a

certain extent, respected.

It has been remarked that in the wars of Greece there were no neutrals; those who desired to be such, if they were so situated as to be of any weight in the conflict, being always compelled to declare themselves on one side or the other. This was not the case in China. The neutral frequently rejected the overtures of both parties' and his territories interposed an effectual barrier in the way of the belligerants. We have numerous instances of passage being granted to troops without further participation in the conflict, and one case in which a wise statesman warns his master against the danger of such an imprudent concession. "In a former war," said he, "you granted it to your detriment; if you do so again, it will be to your ruin. His chief failed to profit by the warning, and the prince thus unjustly favored, after destroying his antagonist, turned about and took possession of the territory of his friend.

CONCLUSION.

It is, we have intimated, quite possible that text-books on the subject of international relations may have existed in ancient China, without coming down to our times, just as the Greeks had books on that subject, of which nothing now survives but their titles. Whether this conjecture be well founded or otherwise, enough remains as we have shown, to prove that the States of ancient China had a law, written or unwritten, and more or less developed, which they recognized in peace and war. The Book of Rites and the histories of the period attest this.

Of these histories, one was acknowledged as constituting in itself a kind of international code, I allude to the "Spring and Autumn Annals," edited by Confucius, and extending ever two centuries and a half. Native authors affirm that the awards of praise and blame expressed in that work, often in a single word, were accepted as judgments from which there was no appeal, and exercised a restraining influence more potent than that of armies and navies.

Chinese statesmen have pointed out the analogy of their own country at that epoch with the political divisions of modern Europe. In their own records they find usages, words and ideas corresponding to the terms of our modern international law, and they are by that fact the more disposed to accept the international code of Christendom, which it is no utopian vision to believe will one day become a bond of peace and justice between all the nations of the earth.

THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE.*

BY REV. ARTHUR H. SMITH.

ABOUT fourteen years ago a series of articles appeared in the Chinese Recorder on a subject nearly allied to that which I have selected. The treatment was, however, almost exclusively directed to the matter to be presented, and not to the manner of its presentation, and contained very little which can afford an answer to the question now raised.

One of the most interesting and valuable Essays at the Conference of Protestant Missionaries held at Shanghai in 1877, was presented by Rev. Wm. Muirhead. Several members of the Conference made important contributions to the discussion, full of suggestions and hints upon almost every phase of the subject. The questions, however, arising out of this many sided theme resemble in an important particular, the ghost of Banquo. In some of their wider aspects, these problems are of universal interest, confined to no single country, and to no one age. Whether viewed in the general, or in the particular, they can never be dismissed as already solved, nor regarded, like essays at Squaring the Circle, or Perpetual Motion, as beyond further debate.

It is not intended in this discussion to trench upon the field of Homiletics, except as necessity compels, much less upon the domain of systematic theology. The reference is exclusively to preaching, and not to the preparation of books or tracts. The indispensable subjective qualifications of the preacher, and the absolute necessity of an entire dependence upon supernatural aid for any successful preaching, are preliminary postulates. Without the latter assistance, the attempt to convert men anywhere, is beyond exception the most preposterous enterprise in which it is possible for man to embark. A general and substantial agreement in regard to the main Doctrines of Christianity, is presupposed. The question raised concerns their respective Order, Emphasis, and the Modes of statement. subject is to be considered chiefly, but not exclusively, with reference to those particulars which, if not peculiar, are at least specially characteristic of preaching to the Chinese, as distinguished from preaching to other nations or races.

The subject is naturally divided into two parts. Preaching to Heathen Chinese, and Preaching to Chinese Christians. Much of

That portion of the following paper which relates to the presentation of the Gospel to the Heathen in China, was read before the Peking Missionary Association, May 24th, 1883 and with considerable amplification is now published without request of some who heard it and did not like it, and of others who did not hear it, but did not think they should have liked it if they had heard it.

what falls under the first head, is also pertinent to the second, but in some particulars preaching to the class last named differs materially from preaching to the former class.

I. Preaching the Gospel to Heathen Chinese. That regard should be had to the time, place, circumstances, and character of the audience is of course axiomatic. It may be said that, at least in our part of China, Missionaries seldom have the opportunity to reach any who are above the rank of the lowest literary graduate (Hsiuts'ai), and even these only with comparative infrequency. Probably ninety-five per cent of our auditors are farmers, small tradesmen, coolies and loafers. Dr. Oliver: W. Holmes has observed truly that the average intelligence of any considerable number of hearers is never very low. If this can be predicated of the United States, how much more is it true of China. In view of these considerations, the first principle to be named, is that preaching to the Heathen Chinese should be Direct. Herbert Spencer bases his suggestive Phylosophy of Style upon the principle that that method by which a thought is conveyed to the mind of another with the least mental friction is, for that reason, the best. Mr. Spencer's own style is certainly characterized by directness, but he has been justly criticized for too great intolerance of what he would doubtless term 'rhetorical posies'-ornament which adorns, but does not directly help. Yet it should not be forgotten that such indirect rhetorical assistance is often of the greatest service. Mr. Spencer's style would be improved by it. But his main principle is a true one. Friction in machinery is a great but incurable evil. But even if friction were abolished, the mechanic might find himself confronted with new and unanticipated difficulties. Mental friction is worse than. mechanical friction, for the reason that we can never be sure that it has been fully overcome. Whatever increases it should be avoided.

(1) The principle named requires that the initial effort should be to fix and hold the Attention of the audience. The first in a series of military orders is always this; "Attention, Company!" It may be thought that so obvious a truth needs no statement. It is embodied in every rhetorical primer, not to speak of every treatise on Homiletics. We are, however, not at present speaking either rhetorically or homiletically, but of the special relation between a foreign missionary and a Chinese audience. If that audience be an heathen one, the presumption is always against the foreigner. It is supposed that of course he cannot be understood, that what he says is of course of no practical importance. Observe that in a purely heathen audience, there is almost invariably a total lack of any sympathy between speaker and hearer. To some extent this is true

even in 'nominally Christians lands'-how much more in the case of the Chinese. The bulk of those who constitute an audience at Street Chapels, at Fairs, in Dispensaries &c., so far as we are concerned are in a condition of perfect intellectual torpor. In a certain private school of our boyhood, one of the pupils was frequently recalled from his day-dream by the sharp inquiry of his teacher; Arthur Jones, what are you 'thinking about?' I 'aint thinking of nothing ma-am' was his invariable, and no doubt truthful reply. This young man was in this respect a prototype of the average heathen audience. They 'ain't thinking of nothing ma'am.' Our business is to wake them up, and make them think of something 'ma'am.' Their mental processes are slow-often so slow that there seems to be no process at all of any kind. It was said in justification of a man who failed to mind his own business, that he had no business and no mind. We must prepare for this kind of auditors. A few weeks ago, selecting the most intelligent looking man in a crowded dispensary, I said to him; 'Do you know who made the blue thing overhead and the hard thing underfoot? Do you understand about the Heavens and the Earth?' 'The fact is,' he replied pleasantly, 'I am away from home a good deal of the time.' (我常沒有在家) 'And in the places which you visit there are no Heavens and no Earth, I suppose?' 'To be sure,' was the reply, (不 錯).' During the year of the Famine we became acquainted with many who had hitherto ignored our existence. Walking one evening near the Village which was our head quarters, an Old Man invited me to sit down and chat. 'How far is it to your country?' When informed that it was perhaps thirty thousand li by Sea, he was much surprised, but on learning that the journey could be made in a month or two be replied, 'Sure enough; I have noticed that you always walk a good deal fuster than we do.' This was encouraging. Acting, however, on the principle which I am trying to commend to my brethren, I endeavored to work in a little gospel, by showing that all lands, however widely separated, have the same God, as all the Empire has one Ruler. 'Do you know about Peking?' was asked. 'No.' 'Do you know about the Imperial Court?' (朝庭) 'No.' 'Did you never hear of the Emperor?' (皇帝) 'Yes.' 'Where is the Emperor?' (Huang Ti,) Raising his withered finger and pointing to a bank of the yellow loam of that region, he replied; 'That is the Huang Ti'—(黄地) 'Yellow Earth!' The Chinese Rustic is often a complete Agnostic. He knows something about Eating, and something about the 'Struggle for existence.' This is his Positive Philosophy; upon other topics his mind is bare. The main difference between him and his Occidental Agnostic brother is that the Chinese mind was apparently

created bare, whereas the mind of the Occidental Agnostic-like the meat bones of a Chinese butcher, has become bare by the process of Agnostic Scraping. It is therefore absolutely necessary that the Preacher should know exactly how to preach to people with no mind at all! This will be variously difficult or otherwise according to temperament and natural gifts. In many cases an indispensable preliminary to securing any real attention, is to administer a mental shock. The missionary who wades or swims into the sluggish intellectual waters of the Chinese, must act as a torpedo fish, throwing off electricity right and left as he proceeds. The approved systèm of Rhetoric from Aristotle and Quintillian downward, remind us of what is called the Introduction Conciliatory, by which a way is paved in the hearer's mind for the speaker's advance. The use and abuse of this principle in preaching to the Chinese, may be exemplified by the case of an ordinary villager, contrasted with that of a Confucian scholar. In a conversation with the latter, it would be the height of folly to begin with an attack upon the weak points and the deficiencies in the teachings of the 'Throneless King.' Good sense requires that the points of resemblance and harmony should first be emphasized, rather than the disagreement with Christianity: Does the principle require us to postpone all attacks upon idolatry and superstition until we have gradually enlightened the mind of the auditor, so these misbeliefs fall away of themselves? There are thousands of temples in which the gods are crumbling to fragments, but they are still regarded as divine, really or potentially, for they may at any time be set upon the thrones again. Here and there a heathen temple has been purged from idolatry, not by the slow process of decay, but by vigorous arms and strong hands tumbling the extinct idols into a ditch. This process must not be begun too soon; neither must it be delayed too long. Our aim is to seize the favorable juncture, and fling the heathen divinities out of the Chinese soul, as we have seen idols cast out of a temple. The Confucianist is enraged at any arraignment of Confucius. Chinese in general are not angered by attacks upon idolatry. The distinction is fundamental. I believe the state of the Chinese mind on the subject of idol worship to be that of an old farmer, who when told by a neighbor that the gods are only mud and have no power, replied simply, 'I suspected as much all the time,' (我含糊是那麼着). It should be our object to confirm all such suspicions when they exist, and to awaken them where they do not exist. The securing of the attention of the audience is so important a consideration, that everything else must be sacrificed to gain it, unless such sacrifice involves a surrender of principle, or

a violation of common sense. Its capital importance arises from the fact that attention is a condition preliminary to everything else. Failing there, we fail everywhere.

(2) The principle of Directness, is violated by the use, to which there is among educated foreigners a certain tendency, of a high style of mandarin. The reference is not to conversation with educated men but to preaching to an average audience, a pregnant phrase the importance of which most be constantly borne in mind. The existence in Chinese of a high literary style, (Wen-li) totally distinct from colloquial speech, is a fact having very important bearings, not only upon the preparation of Christian books for the Chinese, but also upon the preaching of the gospel. China is dominated by her educated class, and the whole life of the educated class is spent in study having for its direct object the mastery of a finished literary style, upon success in which scholastic honors, and all future prosperity depend. It is not strange that these conditions, coupled with the almost idolatrous reverence with which the ancient Classics are regarded, have caused the ordinary colloquial speech to be viewed by highly educated Chinese, in somewhat the same light in which some Christian ascetics have regarded the human body, as a vile and unworthy instrument which, though its use can not be for an instant pretermitted, is yet employed only under perennial protest. When finished classical scholars meet, like the ostrich of the desert, they spurn the dust beneath their feet, flapping their strong wings, and in an instant they are entirely out of sight of the humbler orders of creation. The Classics, Antithelical Couplets, Odes, and the splendid spoils of ancient Literature in general, are at their command. Nowhere, perhaps, is pride of learning carried to a greater pitch than in China, and viewed from a Chinese standpoint, nowhere is its indulgence more reasonable. It is not surprising that when foreign missionaries are confronted with scholarship of this type, they should be filled with a certain dismay, nor that after long and anxious reflection, some of them, should, like the learned Mathew Ricci, and the distinguished Jesuit missionaries to the Chinese of whom he was the leader, come to the conclusion that the only way to reach Chinese Scholars is to became a Chinese Scholar oneself.

The Apostle Paul is generally considered to have been not only a sagacious man, but a shrewd missionary, and it was the principle of his preaching to become all things to all men if by any means he might gain some. This is the wisdom of inspiration. If we hold—as doubtless the learned Jesuits of the sixteenth and seventeenth centuries held—that the only way to reach China is through her Scholars—the Jesuit model would be the one to imitate.

Let us, however, recur to the vitally important phrase 'an average audience.' 'An average audience' as already explained consists of farmers, barbers, yamen-runners, small tradesmen, coolies and loafers. All of these individuals have, no doubt, an inborn respect for Chinese literature. A style of address which shall be elegant, full of historical allusions and of classical quotations, would be much admired by the farmers, yamen-runners, tradesmen, coolies, loafers et al., who constitute the 'average audience.' If a missionary is capable of acquiring such a style, there is but one objection to his employing it—the absolute certainty that his 'average audience' can not comprehend it. "My dear F." writes Mr. Ruskin with a slight tinge of impatience in his tone, "not one man in 15,000 in the nineteenth century knows or ever knew what any line, or any word, means, used by a great writer. For most words stand for things that are seen, or things that are thought of; and in the nineteenth century there is certainly not one man in 15,000 who ever looks at anything, and not one in 15,000,000 capable of a thought." According to this estimate it would appear that there are only about two individuals among the whole population of British Isles, capable of [original] thought. This tallies with Carlyle's census, '30,000,000, people in Great Britain, mostly Fools. The number of Thinkers is doubtless put too low in the one case, and the number of Fools too high in the other, but each proposition, however extravagant its terms, contains a truth for those who are able or willing to receive it. The average intelligence of mankind is low, and he who wishes to be certain that he is comprehended by mankind at large, must speak with the utmost simplicity and directness. The temptations to speak otherwise are always and everywhere strong. What did the minister preach about?' asks a character in a well known religious novel. 'Oh! I don't know, I am sure, what he said,' replies Kitty Trevelyan, 'only I know it rolled along like the waves of the Sea.' With a certain amount of practice, it is much less difficult for a preacher to a Chinese audience, to 'roll along like the waves of the Sea,' than to be certain that his audience will comprehend him. The contest which we finally believe Christianity must conduct in China is a life struggle. If Christianity can not be understood it can not exist. If it disdains the only speech in which it can be made intelligible to an enormous majority of the population of China, how is it to gain a foothold at all. The battle for the right of the people to an instruction which they can understand in their own vernacular, which was fought in Europe, has lessons which are pertinent to China. At the time of the Protestant Reformation all scholars used

Latin, and nothing but Latin. The Bible, the Prayer book, the homilies, letters, literature, everything worth reading at all, was in Latin. It was as necessary to dethrone the tyrannical language by which the Word of God was bound, as to unchain that same Word from monasteries, and make it accessible to millions. The learned men of that age, regarded the rebellion against scholastic Latin as the triumph of the barbarians over civilization, yet out of that barbarian triumph sprang the German and the English languages. The instinct of scholars in all ages has been to cling to classical modes of expression. When the Latin language was driven out of use, and supplanted by the English, the residuary legatee of the Latin was a style which has been aptly termed Johnsonese. "What did King David do," was asked of a boy in an English Charity school, "when the servants told him that the child was dead?" "Please sir," was the reply "he cleaned himself, and took to his victuals." The admirers of the high, polite (Wen-li) style would be shocked at such home-spun talk, and would array the matter thus; What course of action did King David pursue, when he received intelligence of the demise of the infant? Answer: He performed his ablutions, and immediately proceeded to partake of refreshment.

A certain Sinologue remarked that he disliked to hear a particular missionary preach, because his speech was too colloquial. This was a very natural criticism for a Sinologue, but an irrelevant criticism from one missionary upon another and we can scarcely fail to feel an added respect for the man who, in the effort to become all things to all men, was ready to condescend to a rude patois. Missionaries do not come to China to exemplify the possibility of a foreigner's speaking the Chinese language with elegance, but to reach 'every creature,' according to our marching orders. In many cases this can, we repeat, only be done by the aid of speech which the rudest and most uncultivated can not misunderstand. What signifies the elegance and propriety of our diction, if people do not know what we say? Of what value is a mouth-full of the seven empty characters-a correct use of which is difficult even for a Literary Graduate, if it leaves the hearers minds as empty as the characters? Let us not forget the wise saying of Confucius: "In speech one must be intelligible—and that is the end of it."

Christianity always and everywhere begins with the lowest stratum of society and works upward. 'The loftiest tower,' says the Chinese adage, 'rests after all upon the ground.' "Not many wise, not many mighty, not many noble are called." Christianity comes to the poor, the oppressed, the outcast, the fallen and the slave.

It binds up the broken hearted, and proclaims the opening of the prison to them that are bound. This it does, by mingling with the poor and the lowly as did the Master himself, upon a level with the poor and the lowly. It is all things to all men, a Jew to the Jew, and a Greek to the Greek; it seeks not after 'excellency of speech or of wisdom,' if so be it may preach Christ to those who have no wisdom and who can not comprehend it but who can yet be taught the way of salvation.

- (3) The principle of directness is violated by the use of metaphors and illustrations, which while to an Occidental mind they are self explanatory, are to the Chinese difficult or impossible of apprehension. It is often hard for a foreigner to realize that with very rare exceptions, Balloons, Suspension-bridges, Electricity, Machinery, Astronomy, Botany and all the 'ologies' do not to the Chinese mind illustrate anything, but rather serve to confuse and confound. It is not intended to deny that these matters, and many others should be taught to such Chinese as may be able to comprehend explanations of them. The objection is against their use, which is believed to be by no means uncommon, in advance of any explanation, or when, as in ninety-nine cases in an hundred, the subjects are very imperfectly apprehended by the hearers. The illustration should yield light and not darkness. To use such foreign aids to thought, is to find a feather to the tip of an arrow at right angles to the line of the arrow's flight. It may cause a rushing sound but accuracy of aim will be fatally destroyed. The end which it is designed to accomplish, can nearly always be much better secured in other ways.
- (4) The principle named, forbids the use to heathen audiences, of Scripture allusions, unless they are fully explained. It was a just criticism upon the methods of a mission to the dance-women and roughs of lower New York, that the dialect of the preachers was as unintelligible to their audience, as a techanical description of a prize-fight would have been to the members of a Presbytery. Of what use when preaching to black-legs in a rat-pit, to speak of Canaan's land, Jordan's Shore, the Ark of Safety, the Valley of the Shadow of Death, the Water of Life, &c., &c., &c. To us, it is true, these expressions, and a multitude of others like them, are so instinct with meaning that it is by a vigorous effort only, that we can conceive how to a semi-barbarous audience like the one supposed, they are fatally meaningless.

Remembers Tennyson's 'Northern Farmer,' who seems to have attended this style of preaching:—

'An I hallus comed to's chooreh afoor my Sally wur dead,

'An I 'eerd un a bummin awaäy, loike a buzzard clock over my yeäd; 'An I niver know'd what a meän'd but I thowd a'ad summat to saäy,

'An I thowt a said what a out to a said an I comed awaäy.

When little Jo in 'Bleak House' was dying upon his mattrass at General George's, Allen Woodcourd puts his mouth very near his ear, and says to him in a low, distinct voice: 'Jo; did you ever know a prayer?' 'Never know nothing Sir!' 'Not so much as one short prayer?' 'No Sir. Nothing at all. Mr. Chadbands he was a praying' wunst at Mr. Suagshy's and I heerd him but he sounded as if he was a speakin to hisself, and not to me. He prayed a lot, but I could'nt make out nothing of it. Different times, there was other gentlemen come down to 'Tom all alone's' a praying, but they all mostly sed as tother ones prayed wrong, and all mostly sounded to be a talking to theirselves, or a passing blame on the tothers, and not a talking to us. We never know'd nothink. I never know'd what it was all about.'

The spiritual comprehension of many Chinese audiences is not above that of the occupant of Tom all alone's, who did not 'know nothing about nothing at all.' Let those who preach to such hearers beware that even in their most earnest efforts, they do not appear to others to be 'talking to theirselves.'

In this connection should be named a difficulty inherent in the Chinese language-to wit its lack of capacity for conveying Christain truths, owing to its being full to the saturation point of heathen associations. There is no term for God until one has been manufactured or purified from heathen suggestions and contaminations. The language must be converted and baptized, as the Greek language was converted and baptized by the New Testament writers and their successors. There is a story of an Irishman who, having bought a cow from a Protestant, decided to pour upon her a little 'holy water' by way of purification. Through mistake a bottle of oil of vitriol was substituted for the water, and when he saw the beast prancing all over the lot, in the vain effort to relieve her pain, her owner exclaimed; 'By the Holy Virgin the Protestant is strong in her yet.' After all the efforts thus far expended upon the Chinese language, after repeated attempts to avoid it, heathenism, it is to be feared, is strong in it yet.

2. Another important principle in preaching to Chinese heathen, is singleness of aim. By this we do not simply mean what in Rhetoric is called Unity, by which all the parts of a discourse are blended into a whole. Singleness of aim requires that in preaching to the heathen, we should endeavor to leave a definite impression of some one truth. A sharp blow from a riding, whip, is often more

effective than the concussion of a slowly revolving iron bar. In one of W. M. Bakers novels, there is a character who was a dead shot, always bringing down his man. He revealed the secret of his uniform success when he remarked; 'I always aim at a button or something.' A missionary should in preaching invariable fix his mind upon some doctrinal 'button or something' and aim at that In contradistinction to this, there are some who like the preacher described by Archbishop Whately, 'aim at nothing and hit.' The survival of the fittest only, would not improbably kill off a considerable part of our preaching to the Chinese, as well as of Chinese preaching. Pres. Wayland once made a visit to a Reform School for Boys. One of the pupils was afterwards asked what Dr. Wayland said when he addressed them. 'He said, was the reply 'that when a thing is as good as it can be, you can not make it any better.' It is well if all our auditors carry away some one truth, however common place, so firmly fixed in their minds that it can not bedislodged. In preaching to the Heathen we should strictly restrain ourselves, and not range all over the whole field of human thought. There is a story of a man who complained that he could not abandon his drinking habits, and who was asked why he did not set rigid limits to himself, and stop drinking when he reached the fixed limit. He replied that this was just what he had done, only he always got drunk before he reached the limit! It is probable that some preachers, if they have fixed any limit to the field to be traversed have fixed that limit at the horizon, which, for obvious reasons, they never overtake. In preaching to those who know nothing of Christianity, to whom all is new, there is a great temptation to imitate Dr. Johnson, and

'Let observation with extensive view Survey the world from China to Peru.'

Thus of many a rambling discourse to the literally 'benighted heathen,' it might be said, as Dr. Watts hymn affirms of God's truth,

'It touched and glanced on every land.'

The history of much sermonic voyaging is epitomized in the children's rhymes about Noah's Ark.

'A man once launched a vessel large
'And live stock too he took in charge;
He sailed from no port, was to no port bound.'
His only wish was soon to run aground.'

Only the hope of his early shipwreck is generally more cherished by his audience, than by himself.

Incomparably patient auditors as the Chinese are, this method or absence of method is very ill adapted to them. It has doubtless

pleased God to save men by the foolishness of preaching, but it has not pleased him to do it by foolish preaching. We must endeavor to teach Chinese, not indeed the alphabet of Christian truth, but the Radicals. These are not many. Which of them is to come first, will depend upon individual choice. There is a common impression that the doctrine of the Atonement should precede all others. story is familiar of the Moravian missionary who labored on for years among the ignorant Greenlanders, and who never made the least headway until he changed his plan, and began to speak of the love of Christ. This, he said, is the kind of preaching that converts men. John Williams, the 'Martyr of Erromanga' mentions that he made it an almost invariable rule, whenever he addressed an audience of heathen for the first time, to speak from the text; 'God so loved the world that he gave his only begotten Son that whoseover believeth in him, should not perish but have everlasting life.' Doubtless there are many missionaries in China, who adopt the same plan.

It is related in the memoir of the devoted missionary Wm. C. Burns, that on his voyage to China the vessel in which he sailed during a short stay in the East Indies, was surrounded by halfnaked Malays, anxious to sell something to the passengers. Mr. Burns hungered and thirsted to preach the Gospel to these poor heathen, but the absence of any medium of communication rendered this plainly impossible. Yet he was not discouraged, but seizing a shirt he rubbed it vigorously between his hands in hopes that the tawny savages below, would, in some mysterious manner, get the idea that as the garment must be washed in order to be clean, so sinners must be purified by Christ's blood in order to reach heaven. This is the only instance of which we recollect to have heard, where an attempt was made to preach the doctrine of the atonement by pantomime. The proportion of spectators who could by any possibility find out what it was that they were expected to learn, would seem to be somewhat less than the ratio named by Mr. Ruskin in the extract already quoted. Nine observers out of ten, if they got any idea at all, would naturally infer that Mr. Burns was in quest of some one who would do his washing.

At the Missionary Conference in Shanghai, one of the speakers mentioned that after Mr. Burns had become somewhat familiar with the Foochow dialect—having by this time grown wiser as to the method of reaching heathen—he remarked that he thought that the missionaries there were 'too evangelical' in their preaching. In his opinion they dwelt too much on Christ, and too little on the

nature of God. He thought that there could be no logical foundation in the minds of the Chinese to lead them to appreciate the knowledge of Christ, until they had first a clear perception of the idea of a personal God, to whom they are accountable. Of the entire correctness of this view, I, for one, am fully persuaded.

In the series of articles already named a missionary is referred to who raised a Bible high above his head in a dramatic manner exclaiming: 'My business is to inform those who hear me that this is God's message to them.' The apparent implication was, that when this announcement had been made, his duty was discharged. In other words, he was simply a religious post-master, attempting to deliver a communication from a Person of whom the Chinese never heard, and of whom they never wished to hear. If this was the substance of his preaching, it would be curious to learn what came of it. partial and narrow views of a truth, are often more injurious than down-right heresy for the reason that a grave misapprehension on some one important aspect of Scripture truth, need not prevent the orderly, emphatic, and effective announcement of the rest, whereas such a crotchet as the one just named, if actually made a governing principle, would seem to prevent him who holds it or rather who is held by it, from preaching anything that his audience could understand or appreciate. A missionary's functions are rather those of a Minister Plenipotentiary, than those of a mere messenger. He has or should have full powers. It would certainly be a great mistake to couple our preaching to any one method. In my own experience and for average audiences, I have generally found no other avenue better than the great central truth that there is one God, and that all other divinities are no gods.

3 Preaching to heathen Chinese requires variety of statement of the same truth. As already remarked, it is much easier to ramble over a great diversity of topics, than to present one subject in a multitude of different lights, yet so as to produce a unity of impression upon the mind of an uncultivated audience. It is a matter of prime importance that Christian thought should be presented to the Chinese, from a Chinese standpoint. In order to discover the beauty of a painting, it is necessary to place the eye at what artist's term the 'point of view,' the point that is to say, from which all parts of the picture are seen in harmony. To observe a transit of Venus through a telescope it is necessary to place the eye at the focus of the eye-glass, else nothing will be seen but a blur. To take such observations requires considerable experience. Yet it is an indefinitely easier task than to bring Christian truth within the mental

and spiritual range of heathen Chinese. To accomplish this, it is necessary to see, to some extent with Chinese eyes, and to think with Chinese minds. To a foreigner few tasks could be assigned of greater difficulty. The Chinese mind is often regarded as a hopeless puzzle, an interpretation of the workings of which it is useless to expect. It must, however, be evident that he who undertakes to deal with minds, the workings of which he does not in the least understand, and to deal with them by way of revolution, is like a chemist experimenting with substances of the combining powers of which he is ignorant. Such experimenters must be prepared for explosions. For the best effect in addressing Chinese minds, even the uncultivated, some knowledge of Chinese books is well nigh indispensable. The Chinese are a learned nation, and the learning of the upper classes, while almost altogether withheld from the lower classes, is yet the power by which they have been unconsciously moulded. It is, for example, very desirable that a missionary should have a working knowledge of the Four Books. By this is meant a general acquaintance with their scope and contents, and such minuter knowledge of certain parts as will enable the preachers to recognize intelligently their authority when quoted by others, and enable him to cite them with more or less freedom for his own purposes. The vital point is such a practical insight into these classics as helps to an understanding of their extraordinary influence over the Chinese. In the Preface to his learned translation of the Chinese Classics, Dr. Legge observes that he did not consider himself qualified to preach to the Chinese until he had 'investigated for himself the whole field of thought through which the Sages of China had ranged.' This is a high ideal but, for the average missionary, I can not think it a reasonable one. Not every one can become a Sinologue, even were such an event desirable and supposing it possible is not the ultimate and the legitimate tendency of such ample and minute scholarship, rather in the direction of Professorships than of Mission chapels?

In attacking the giant of Chinese superstition, it would be well for us to imitate David, leave behind the cumbrous armor which we shall not need, select a few smooth stones, put them in a bag, and project them from our sling with the utmost force which we can command, aiming with accuracy for the center of the forehead. This plan is much better than that of throwing a handful of dust, or even of red pepper, into Goliath's eyes. Let us not forget that David cut off his enemy's head with the enemy's own sword. The Chinese themselves furnish us with a plenty of admirable weapons. Their thoughtless theology forms a loose wall of rubble stones

Dislodge one or two at the bottom, and all the rest come tumbling down. The current mythology is a perfect arsenal of weapons to be used against itself. We should do well to watch the Chinese themselves, and imitate their methods, when they are worthy of imitation. Any system of homiletics which binds us to one any plan is an impertinence and a nuisance. Chinese preaching is at once of the best and of the worst description. I have known a street chapel preacher who invariably began his address by reading a passage of Scripture or an hymn, and then blandly observed (by way of Introduction Conciliatory') 'This is no joke.' Another, whose chapel was situated on the principal street of a great city, with a constantly fluctuating audience, perhaps embracing on two successive days totally different persons would begin thus:- 'Yesterday we explained the III of Ephesians to the 14th verse, to-day we will begin at the 15th verse.' The pointless garrulity, inexhaustible emptiness, and tireless pursuit of the inconsequential, which characterize many Chinese, we must utterly abjure. Yet when the Chinese preacher appears at his best, he must be an expert missionary who can surpass him. Watch, for example, the manner in which a shrewd Chinese preacher will undermine the faith of his countrymen in the Chinese Mars, Kuan Ti. It would be worth while for every missionary to look into the historical novel called the Three Kingdoms, if only with a view to an insight into the facts, (false or otherwise) of this man's life. It is a most important consideration that for the purposes of the missionary, it is of no consequence whatever whether this book is historically perfectly accurate, or, as is commonly supposed 'founded on fact, or even altogether fictitious. For practical purposes this book contains the biography of Kuan Ti, who has been promoted by successive Emperors to the very highest point of the Chinese Pantheon, as Protector of the Empire with a temple in every city and every village, and is likewise regarded as a Rain god. Where, inquires the Chinese preacher of his audience, whose attention is at once fixed and riveted, where in the Annals of the Three Kingdoms is it said that Kuan Yü caused rain to fall? The Poetical Classic mentions that rain fell ages before Kuan Yu was born. Who did that? If Kuan Yü never made it rain when he was alive, when and where did he learn the rain-making trade after he was dead? If Kuan Yü was able to protect the whole Empire, he must have been able to protect himself who was a subject of that Empire. If he was able to protect himself, how came he to have his head cut off, and his body thrown unburied into a ditch? If when alive he was

unable to protect himself, how did he learn to protect the Empire, after his head was cut off? If he deserved to be made god of war (in consequence of having learned the art of protecting the Empire) why should be have been obliged to wait a matter of 900 years or so before being promoted to that position by a Sung Dynasty Emperor? If Kuan Yü was a greater man than the Sung Dynasty Emperor, how was the latter able to deify him? If the Emperor was a greater man than Kuan Yü, why not pray directly to the Emperor, and omit Kuan Yü altogether? The Emperor depends upon the taxes for his food. His food is entirely dependent upon the rain. Kuan Yü is dead and is not in the least dependent upon the rain; we should therefore either pray to the Emperor directly, or to Kuan Yü through the Emperor. If Kuan Yü is as able to protect the Empire, why was it that he could not, or would not, protect his own temples, and his own image against the Long Haired Rebels?

A general acquaintance with the outlines of Chinese history is desirable for a missionary. Not the kind of historical knowledge possessed by the Sunday School teacher, who informed his class in reply to a question, that Tyre and Sidon were two brothers who lived a long time back, but such a knowledge as renders at least the names and order of the various dynasties as familiar as those of the English sovereigns sinice the Conquest, and the great epochs of Chinese history as well known as those of Europe. Chin Shih Huang, Sin Pei, C'hao K'uang Yin and Chu Yuan Chang should be no more strange sounds, than the names of Constantine, Gregory, Gustavus Adolphus or Napoleon. If no other end were gained, the Chinese would thus come to perceive that their history is not ignored nor misunderstood. The Chinese language abounds in popular sayings, which may often serve as arrow tips to wing a thought into a dull Chinese comprehension, as nothing else can do. There is, besides, a whole literature in China of what are styled Virtue Books (Shan-shu) containing an armory of weapons capable of being turned against the Chinese beliefs and misbeliefs, assailing them in their most vulnerable points. In these books Moral Maxims, illustrative Examples taken from real life and fables abound. In one of them, for instance, is the tale of a man who died, and having been brought in Hades before Yen Wang the Chinese Pluto, he begged hard to be allowed to return to earth, and enjoy there a few more years of life, urging that the warnings received by him, when alive, of the coming retribution, had been insufficient, and promising, if his request were granted, to practise every known virtue as

long as his life should be spared. To this plea Yen Wang sternly answers that in Hades 'there are no acts of pardon passed;' there no pity is to be hoped for but only strict justice; that the frequent bodily infirmities and other misfortunes of the petitioner while alive, as well as the constant succession of deaths of others about him had been his abundant but unheeded warnings, and that even if allowed to return to life, there was no hope, nor possibility of his repentance, since he had wilfully debased his nature, and deliberately rejected admonitions, the importance of which were as well known to him then as now. With these words, sentence is passed and the culprit is hurried off to punishment. For a heathen audience and as an introduction only, is not such a purely Chinese allegory as this better than the parable of the Rich Man and Lazarus, for the reason that it enters the mind without friction? It was remarked of a certain American correspondent in London, that he had the rare qualification of understanding English politics as the English themselves understand them. Such a comprehension of the inner life of a foreign country, especially if that country be an Asiatic one, is extremely rare. In China this ideal can be only indefinitely approached, for the barriers of language, customs, and innate mental constitution, are too many and too high. Yet an earnest and systematic attempt to meet the Chinese upon Chinese ground, instead of expecting them to meet us upon some ground of which they know nothing, and upon which they do not venture to bear their weight, makes them feel that they are to some extent understood. The sermon of Paul upon Mar's Hill, has been the object of admiration in all ages, for its sagacity, its effective use of the circumstances of the occasion, its courtesy, and especially for what it does not say. This discourse, while not necessarily a model to be rigidly followed in detail, is a perennial pattern of the true spirit of a missionary address especially for its readiness to enter into the sympathies and feelings of his auditors. He does not expect them to come to him but he comes to them; "as certain even of your own poets have said." If Paul on the Areopagus had violently assailed Athenian customs or even spent his brief address in showing how the Psalms are loftier and deeper than any Greek poetry, while he might have held his place as an Apostle to the Gentiles, he would have thrown serious doubts over his own inspiration.

(To be continued.)

ON CERTAIN CHARACTERISTICS OF THREE VERSIONS OF HOLY SCRIPTURE PUBLISHED BY THE BRITISH AND FOREIGN BIBLE SOCIETY.*

BY BISHOP MOULE.

BEGIN by expressing my regret that my turn as translator fell to me, as you know, at a time when I had no expectation of it, owing to the inability of members, who preceded me on the roll, to take their turn. I had indeed for some time proposed, whenever my turn should come, to take for my subject passages of Holy Scripture in the versions commonly used by us; but I had not as yet made my selection. And when I named, almost at random, a passage from the Old Testament and another from the New, it did not occur to me that the latter embraced a context of remarkable difficulty, which is scarcely a fair test of the general merits of a version. wish to say further that I have endeavoured, as far as possible, to translate the Chinese as if I had been ignorant of the original, and of any other version of it; and also to obtain my Teacher's opinion, whenever I referred to him, unbiassed by suggestions of my own. Both the one and the other are, however, purposes not easy to attain.

Some minor clauses of the sentences translated from the wān-li seem distinctly susceptible of two renderings, one of which is, and the other is not, the true one. Notwithstanding opinions to the contrary, I venture to think that a certain degree of ambiguity is nearly unavoidable in Chinese composition, unless we overload it with pronouns and particles. And if we do so the result is sentences after the German model, alien to the Chinese idiom, which tend to interrupt and weary the thought and intelligence of the reader. A characteristic of Bishop Schereschewsky's version is, undoubtedly, his conscientious endeavour to reproduce the full meaning of the Hebrew original; yet it seems to me that the value of this version—so wonderful a monument of scholarship and industry as it is—is

The following paper was read before a meeting of the Hangchow Missionary Association, when the writer was requested to offer it to the Editor of the Recorder for publication. The Hangchow Association was set on foot some six or seven years ago, with the two-fold object of promoting amongst the members the study of written Chinese, and an acquaintance with that class of literature with which Missionaries are most concerned. Christian Tracts and Books, portions of the Confucian Classics and School-books, Buddhist and other non-Christian Tracts Specimens of have all, from time to time, been translated for the Association. versions of the Bible have now for the first time been submitted. It is the rule of the Association that, after the reading of the translation, each member in turn is called upon to criticise the performance, the translator defending his own rendering, or accepting the emendation, as the case may be. And finally the translator is asked for his written opinion on the general merits of his subject, which are further discussed by the meeting, each member in turn having on opportunity of expressing his views. The passages translated on this occasion were Deut. IV. 1 to 20, in the Delegates' Wan-li, and Bishop Schereschewsky's Mandarin, versions; and 2 Corinth. III. in the Delegates', the Southern Mandarin, and the Mandarin of the Peking Committee. All the versions are published by the British and Foreign Bible Society. The translator's renderings were accepted by the Meeting generally as correct on the whole, and his view of the characteristics of the versions illustrated by the translations was likewise generally approved.

seriously impaired by the un-chinese reiteration of pronouns, and concatenation of subordinate clauses, which are the result * of the endeavour.

Now, to compare briefly the two versions before us of Deut. IV. 1-20, with each other and with the English Version—I confess at once that, as a presentation to the Chinese reader of the general meaning of Moses, I prefer the Delegates Wan-li to the Bishop's mandarin. The former, it is true, contains, as I conceive, one serious error in verse 19, and several minor inaccuracies. But allowing for these, I think that each verse of the Chinese prsents a fair equivalent of the corresponding verse in our English Bible, and that a Chinese reader is more likely to obtain a fair notion of the whole context from the Wan-li than from the Mandarin.†

In verse 19 the Delegates appear to have chosen to refer the relative "which," by a very strong ellipsis, to the worship of the heavenly bodies as its antecedent, and not to the heavenly bodies themselves. As if it ran;—"which worship the Lord hath divided unto etc." Only so can I account for the strange assertion they have ascribed to Moses;—"The millions of the world have actually worshipped them (the heavenly bodies) and moreover your God, Jehovah, has tolerantly suffered it." For such a reference of the relative I find no support in the Hebrew, so far as I can judge of it, or in the Septuagint, Vulgate, or Luther's German; nor yet in the three or four Commentaries I have consulted. Another error of this version, I venture to think, is the rendering of the word represented by "ordinances" in English, by "ritual precepts" (最高) in Chinese. Neither the Hebrew Lexicon nor versions or commentaries support such a rendering; the original word, in all its meanings, having to do wth the office of a judge rather than a priest.

In both these places the mandarin is obviously to be preferred. On the other hand the almost punctilious endeavour to reproduce the Hebrew phraseology with all its peculiarities has occasioned a serious sacrifice of Chinese idiom, not to say, in one place at least, some doubtful grammar. This place is at verse 7 of our Chapter, where, possibly, an early misprint exists. The sentence, as I find it, seems to resist all fair attempts to construe it. Some relief would be afforded by the omission of the first 我們; or one might perhaps read, 有何大民得有上帝與他相近像我們在凡祈求我上帝耶和華的時候有上帝與我相近一樣呢. I do not pretend that this is idiomatic Chinese, but that it will construe, and give approximately the same sense as the English Bible gives.

I write these lines with a deep feeling of regret that Bishop Schereschewsky's continued indisposition makes it impossible for me to lay my views before him personally, as a student, very far indeed beneath him in attainments, but animated by the same desire, which actuated him in his gigantic single-handed enterprise, to procure for the Chinese the worthiest possible version of the Word of God.

[†] I am not here to be understood as saying that I think classical Chinese a better literary medium for the average reader than mandarin, which is not my opinion; but that, for Chinamen who can read both, the Wan-li of the Delegates is likely to speak Moses' meaning more adequately than the Bishop's version.

The 9th and 13th verses seem to me encumbered by the concatenation of subordinate clauses and the repetition of pronouns. Here however I confess that my Teacher does not support my criticism; and as I have no native scholar wholly unacquainted with the subject whose opinion I might compare with his, I am glad on his authority to think the style less obscure than it seems to me.

On the other hand I have found that the Catechists, who read the Church lessons in the congregation, usually prefer the Delegate's version of the Old Testament as more intelligible, and handier for turning into the vernacular.

I come next to say a few words on the three versions represented by 2 Cor. III. These are virtually but two, if it be true that the Southern Mandarin, so called, is a version made for the Bible Society, from the Wan-li of the Delegates, by a Chinese scholar on his own responsibility. A comparsion of the two in this difficult chapter certainly tends to corroborate this account of the origin of the Southern mandarin. In each instance of deviation from the authorized English, or of free handling of a phrase in the original the two are at one. In both alike 🖀 🟨 stand for γράμμα. In both φανερούμενοι. "(You) being manifestly," is treated as an attribute of the letter, which is styled by the one 明 哲 and by the other 明 明 白 白 的, at the obvious expense of the masculine plural participle of the Greek. Both alike ignore the diakovia of verses 7, 8 and 9. In verse 17 they agree in taking 'spirit' as the subject of the proposition. And on two confessedly difficult phrases where modern authorities, like Meyer and Winer, or like Alford and Stanley, are at variance, the Delegates and Southern Mandarin are at one; viz; in the rendering of ανακαλυπτομενοι in v. 13, and of κατοπτριζόμενοι in v. 18. The only difference between them worth notice is that whereas in v. 13 the Delegates render τελόσ (wrongly I think) by 🖹, the Mandarin (also wrongly) omits it altogether.

In distinction from the paraphrastic style of these two versions, that of the Peking Committee obviously aims at a full and faithful rendering of the Greek Text, and succeeds in a great measure in the attempt, especially if we read into the text the alternative rendering of vs. 7 sqq.

In the two disputed passages, vs 13 and 18, this version adheres to the view of the authorized English, making, ανακαλυπτόμενοι agree with κάλυμμα, and rendering κατοπτριζόμενοι "using a bright mirror to gaze."

On the whole, blots more or less serious notwithstanding, I venture to think it possible for a thoughtful student to gather the Apostles' meaning, in his by no means easy argument, from either of the three versions before us.

In each of them I find the following points of the argument presented distinctly enough. There is first the gently ironical protest against the notion that their teacher and friend could need letters of introduction either to the Corinthians themselves, or to any one else;—his true letter of credence being the fact of their conversion,

by his ministry but an actual miracle of the Holy Spirit;—this letter, laid up in his heart yet also famous and significant throughout the Christian world, is offered as his only credentials to doubters wherever there are any. There is next the Apostle's disclaimer of self confidence,—the avowal that his qualification for the ministry of the New Covenant is all derived from God.

The mention of the ministry suggests a statement of its dignity, in the threefold grandeur of its subject matter, the New Covenant; which, as spiritual, justifying and enduring, transcends thus the ministry of the Law, which was literal, condemnatory and transitory, and which carried, from the first, a presage of its transitoriness in the brief radiance of Moses' face.

Then follows a renewed avowal of the Apostolic ground of confidence;—Moses needed the veil to hide the close of the quickly fading gleam of heaven on his face,—token of the impermanence of his covenant, of which to this day the Jews remain still unaware, not because Moses is veiled any longer, but the veil has been transferred to his readers' hearts. We Christians use no such veil. The spiritual glory irradiating us, reflected in the bright mirror of the Gospel from an unsetting Sun, knows not the disgrace of vanishing. We have nothing to conceal, and, by our stedfast gaze on the unsetting, unwaning luminary, the Holy Spirit works in us a growing comformity to the bright object itself, the glory of the Lord.

This outline, I venture to say, may be constructed almost as well from either of our three Chinese versions as from our dear English Bible itself.

Let me add in conclusion that, if we sometimes long for a version, which shall be at once good Chinese, and a faithful, but not servile, reproduction clause for clause of sacred narrative, or psalm, or precept, or prayer, we ought not therefore to undervalue the approximations to such a version which we possess. We shall not do so, I am confident, but shall gratefully acknowledge the achievements of our forerunners and contemporaries, if we take the trouble to inform ourselves concerning versions into other languages, and notably concerning the famous Septuagint which was in the hands of our Lord and the first Christians. By Jews and by many eminent Christians this great version was at one time earnestly believed to have been made under the influence of a special inspiration. Yet we should be discouraged indeed if we had found either of the chapters read to night so widely different from the original, or made, I will venture to add, with so partial an acquaintance with the original languages, as very many verses of the Greek Old Testament are found to be when compared with the Hebrew Text. I have ventured this remark on the strength of my own But lest it should be thought that I am overstating the case I refer my readers to the Article on the LXX by the late Professor Selwyn, in Smith's Dictionary of the Bible.

K'ANG-HI'S SYSTEM OF INITIALS COMPARED WITH THE SANSKRIT CONSONANTS.

BY E. H. PARKER.

There is much matter for reflection in the table before us. Taking the initials first, we observe there are two classes: the words under the first four initials are evidently selected because they represent not only the upper tone series, but the even tone as well. There is no exception as to series in the even tones, the two characters 朝 and 捏 having two sounds, and being evidently used here with the upper sound. And where it has not been possible to use the even tones, as in the cases of 吃 括 摘 角 音 略 弱 K'ang-hi has, for some reason not apparent to us, invariably preferred the entering tone. His selections are unsatisfactory, for is in most dialects read in the departing tone, whilst 略, 弱 and 稿 are oftener read with the lower entering tone than with the upper. Still, surveying the table from the broad standpoint of six widely diverging dialects, we are enabled to see clearly:—

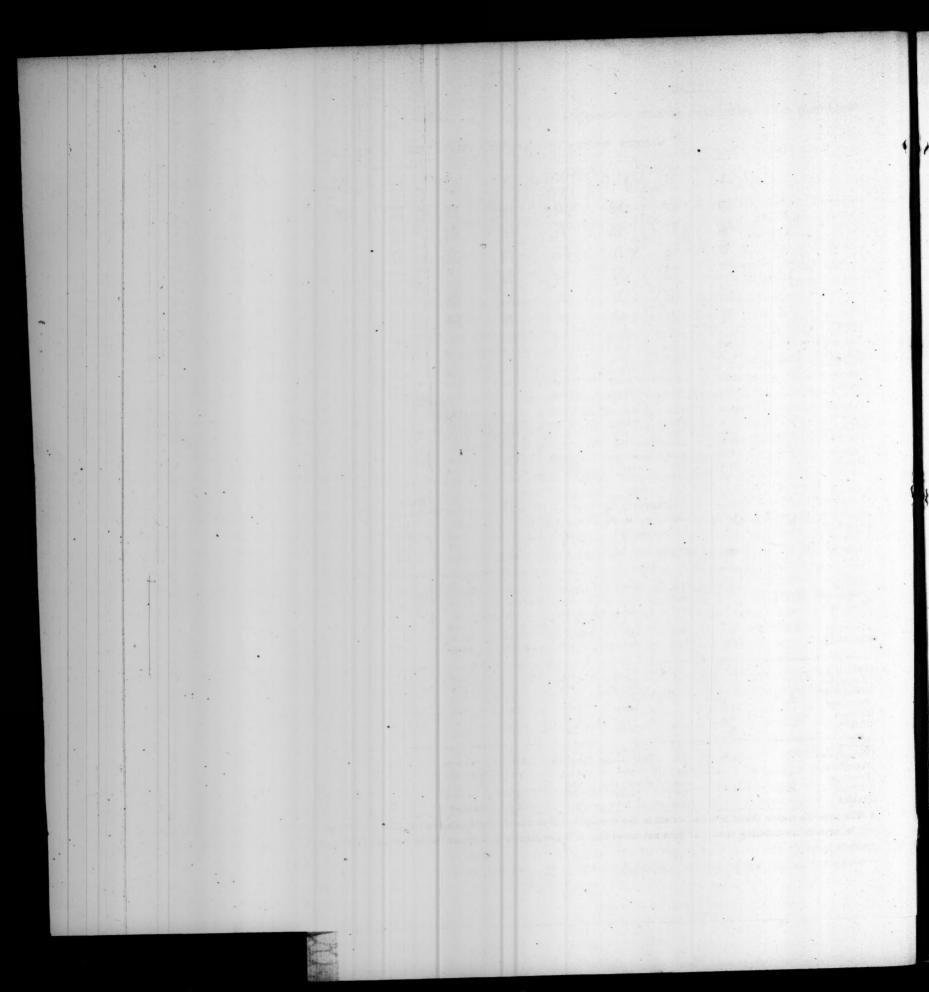
- 1. That it is intended to use the 上 平 where possible.
- 2. That, where not possible, it is intended to ues the L A.
- 3. That, in intending these things K'ang-hi is always right in come dialect.

The next point is that the four initials are evidently intended to be k; ch or ts; ki; and chi or tsi. This involves a very serious change in our notions of what the Chinese standard initials are or were conceived by them to be. The distinction between ch and ts is not so material as the distinction between ch or tsi.

The k initial is most satisfactory, for, in almost every single case, a pure and unqualified k exists to this day. The exceptions are two, in and in. The first character seems to have no other use than to represent the sound kya in the Sanskirt word Shakyamuni or Hsákyamuni. It is remarkable that the character in has nowhere

		A	E	ANG	ÊNG ING	I.	AU	. AI	EI	ÊN IN	EN	ÊU IU	0														
	K CH or	迦	(m)	岡	庚	禄	高	該	3	根	干	鈎	歌														
	TS	咤	晢	張	貞	知	朝	梩		珍	霑	軜	摘														
	KI CHI or	加	結	江	經	饑	交	皆		金	· 堅	鳩	角														
	TSI L J	No character 何 髻	選 羅	将良穰	精靈仍	賣離	焦 寮 饒	No character No character		排 林	尖連然	黎 留柔	箭 略 弱														
														Peking Yangchow		chia chia	ch'ie chia	kang kang	kêng kên kêng	ch'i ch'i ch'a	kao koa	kai		kên	kan	kou	ku ko
														Wênchow	K	ko cia	djie	koa	kae	en i en a	köe	kae ke		kên-g kö	kaa küe	kêo kau	kêo ko
Foochow Canton	IZ.	ka v. kia	kio	koung.	keing	k'ae	koa	kai		koung v.kûng		kau keu	koa														
Hakka		ka ka	k'e k'io	kong	kêng kang	k'ei k'i	kou	koi koi		kên ken kien	kon kon	kau keu	ko ko														
Peking		ch'a	chê	chang	chên chêng	chih	chao			chên	chan	chou	chai tsê														
Yangchow	\mathbf{CH}	ts'a	chie	tsang	tsêng	tsz	tsoa			tsên-g	chiei	tsêo	tsă tsă														
Wênchow Foochow	or	ts'a	tsie tiek	tsie	tsing ting	tsz	tsiöe tieu			tsang	tsie	tsiu	chaik														
Canton	TS	ch'a	chit	chöng	ching	chi	chiu			ting ching chên	chieng chim	chao	teik tiă														
Hakka		ts'a	chet	chong	chin	ti	chao			chin	tsam	chu	chak tsak														
Peking		chia	chie	chiang	ching	chi	chiao	kai chie		chin	chien	chiu	chiao &c														
Yangchow		chia	chie	chiang	ching	chi	chioa	tsae chiae		ching	chiei	chiu	chiak kal														
Wênchow	KI	ko	cie	koa	ciang	ci	ko	ka		ciang	cie	ciao	kŏ														
Foochow Canton		ka ka	kiek kit	koung köng kong	king king kang	ki kei	kau kau	kai kai		king	kieng kin	kiu k'iu kau k'au	koa kaök kauk														
Hakka		ka	ket, kiet	kong	kin kang	ki	kau	kai		kêm kim	ken, kien	keu .	kok kok														
										-		-	chio chüc														
Peking Yangchow	CHI		chie chüa	chiang	ching	chi chi	chiao			ching	chien chiei	chiu chiu	chüe chiak														
Wênchow			tsi	tsiae	tsing	tsz	tsiöe			tsang	tsie	ts'iu	ciă														
Foochow	or TSI		chia	chiong	ching chiang	chae	chien			ching	chieng	chiu ch'in	chiok														
Canton	191	4-1-	tse	tsöng	tsing tseng	tsai	tsiu			tsun	tsim	ts'au	chwok														
Hakka.		tsia	tsia	tsiong	tsin	? tsai	tsiao			tsin	.tsiam	? ts'iu	tsök tsiok														
Peking		la		liang	ling	li	liao	lai		lin	l.en	liu	liao lio lüo lüe														
Yangchow Wênchow		la la		liang liae	ling ling	li li	lioa liöe	lae le		ling	liei lie	liu liu	liak														
Foochow	L	la *		liong	ling	lie	lieu	lai v. li		ling lang v.ling	lieng	liu	liö														
Canton		la		löng	ling	lei	liu	loi v. lai		lêm	· lin	lao	liok lök														
Hakka		laj	le *	liong	lin	li	liao	loi		lim	len, lien	liu	liok														
Peking	-	2 × ×	jê	jang	jêng	êrh	jao			jên	jan	jou	jo iš iek														
Vangchow Vênchow	J	jă *	ye zi	iang hsiang	jêng jên zing	êrh zz	joa noa ziöe v.ngiöe			jên zang v. nang	yei zie	jêo ziu	jă jak jă yă														
Coochow	or		nia	siong yong	ing	i	nieu ngieu	-		ing v. nöng	yong	yiu	yok														
Canton	Z		ye	yöng	ying	i	yiu			yên	in yin	yao	yök														
Iakka			ngia	2	yin	i	ngiao			nying	yen	yiu	ngiok														

^{*} The asterisk means that the sound exists in the dialect, but that the character chosen by K'ang-hi is quite unknown in practice. The d, is a short a, or a in the entering tone. It does not mean that it is the short sound in the Cantonese and Pekingese (kan or ken).



two sounds whilst its bastard child is actually pronounced cia and kia respectively in Wênchow and Foochow in each case against the genius of the dialect, and for the word Hsákyamuni only. The following is therefore our conclusion. That kia was the pronunciation of m when the Buddhists came and invented m. That, notwithstanding the gradual lapse into chia in the north and ka in the south, the tradition of the word Hsákyamuni had, when K'ang-hi wrote, preserved a sound kia or ka which in reality was (and is) foreign to the modern language of China proper, (i.e. the region of kwan hwa or the old empire of China), and this to such an extent that, whereas tradition caused a soft sound to be hardened north of the River, for the same reason it caused it to be softened south of the river. Then, m is a false initial introduced by pardonable accident.

The other exception is . This may have been a colloquial character once, and possibly there might have been some colloquial sound K'i hovering about north China. Now, however, the character appears for all practical purposes to be a useless and mystifying one, unknown alike to serious literature and force. We think, however, that we may quote ourselves as the vestige of existing authority on the subject. If reference be made to a paper entitled A Comparative Study of Chinese Dialects in the Asiatic Society's Journal for 1877, it will be found that there is a "characterless" Pekingese word ch'i meaning the "slit in a gown." If similar reference be made to comparative lists of characterless words published from time to time in the China Review, it will be found that similar characterless words with the same meaning exist in Foochow, Canton, and Hakka, namely: 'k'ae' 'k'ei and 'k'i. In Yangchow the same slit is called 'ch'i or ch'a, so that we have the right tone in the north, the right sound in the extreme south, and a wavering of sounds in the centre.

With regard to the initial ch or ts, it will be noticed that ts is quite as common as tsh (ch),—the old Scriptural question of the Shibbaleth. Peking and Canton take ch (tsh) throughout. Yang-chow and Wênchow take ts before an i or ii). Ts is unpronounceable in Foochow, so they either keep the sibilant soft or omit it

altogether. Hakka alone has the three forms t, ts, and tsh.

The initial ki is very interesting and regular. North of the River it is softened with almost absolute uniformity. In the south it is as invariably hardened; whilst at Wênchow the remarkable ci initial exists—sometimes like ki, sometimes like chi, and sometimes like ch, and yet never exactly any of the three. Just as in the Hakka which I studied it is impossible to distinguish between ken, and kien, so in Wênchow chung is softened into ciung, and kiun likewise into ciung. In the same way at Yangchow there is no distinction between ci, ie, and iei, so that, (the n final not existing), E and E are both pronounced either chiei or chie or chie in that last named dialect-

As to the initial chi or tsi, it will be noticed that there are as many hard (i.e. ts) instances as soft (i.e. ch or tsh) in our six dialects.

It is remarkable that Yangchow softens all these, Canton does the reverse, whereas in the case of the ch or ts initial the facts were just the reverse. It is interesting to find that K'ang-hi selects the character for illustration. Besides its regular pronunciation of chie, it has in Peking a moribund one of chia. As pointed out on Page 24 of the Asiatic Society's Journal for 1877, this sound is not

given in Sir Thomas Wade's Syllabary.

To sum up therefore; the four first initials are divided into two groups of two. K and to are the first group. Ki and toi are the second. Probably the Shibboleth question has never been conceived by the Chinese at all: that is, the difference between s and sh; ts and tsh (ch); tsi and chi. As I have pointed out elsewhere, it is important that those who interest themselves in philological questions should not allow the arbitrary signs or letters which we are bound to employ to entangle their conceptions of sound. Neither s or h has any essential connection with the sibilant which we perforce write sh, ch, sch, si, sci in English, French, German, Dutch, and Italian. The Spaniards appear to have no conception of this sound, (apart from other languages), nor the Greeks. Russians have a special letter, and it is to be regretted that it is too cumbrous and uncouth to be introduced for purposes of cosmopolitan philology. The Greeks having no B (for β is pronounced like v); are obliged to write MPELL & Co., when they wish to express the sound BELL & Co. The connection of M and P with B is no more essential than that of s and h with the entirely different sound sh.

There is no difficulty about the initial l, which is regular throughout. There is often a tendency to replace l, by n, but that

is a minor point irrelevant to the main question.

What the j initial originally was will be a troublesome question. I am inclined to think that just as the difference between s and sh may not have been conceived by the ancient Chinese so the difference between z and zh (as your and azure; lezzar and leisure may not have distinctly entered their minds. Therefore, just as (owing to our poverty in letters) I am obliged to say to or ch, so I am obliged to say z or j. The question whether the Peking initial j is r, y, or the French j, is often discussed with want of intelligence by students of Pekingese. The answer is that the initial is what it is. English r is pronounced so softly that it sounds like the Peking j, then that r is that j and consequently that j is the same as that r. So with the y or the French j. Moreover, some Pekingese speakers according to their origin speak it harder than others, just as amongst English speakers no Scotchman, however English in breeding, ever mauls his r, and no Irishman ever leaves out his h. Assuming that the ancient initial was z, we have both i and s accounted for. The z has softened into zh (i.e. j) just as s has softened into he, to into ch &c. The finals must again be postponed.

THE TRUTH ABOUT OPIUM-A REVIEW.

By Dr. Dudgmon.

THE Three Lectures under the above heading, delivered in London last year by Mr. Brereton, a solicitor in Hongkong, and issued by the publishers to the India office, are very remarkable. I have never read a work so full of sweeping and unsubstantiated statements. The most rabid utterances of the most enthusiastic missionary sink into absolute insignificance beside these bold selfassertions of this lawyer. He states his opinions with an asseveration worthy of a 15th century professor of Dogmatic Theology. As a sample of the strong and unguarded statements interspersed on every page, take the following-"the false and mischievous teaching of the Anti-opium Society," "riding a hobby to death," "desperate men advocating a hopeless cause," "Grasping at shadows to support their theories," "the false assumptions and fallacious theories," "opium on the brain," "The totally unfounded, mere shadowy figments, phantasies and delusions" "(a species of very minute pulverisation of language)," "foul and untenable charges," "statements of fanatical missionary clergymen," "extraordinary hallucinations, strange delusions wild schemes, monstrous and unfounded allegations," "the history of the Society presents but a record of energies wasted, talent misapplied, wealth uselessly squandered, charity perverted and philanthropy run mad" and so on ad infinitum. The silliness, ignorance and illogical reasoning of the book are its own best refutation. It does not deserve a sober review. As the price of the book is somewhat deterrent I propose to enter more fully into a review of it, with the view of showing the reader how paltry a work it is. The home public and especially those who heard the lectures delivered, are hardly in a position to expose the fallacies which are everywhere apparent to students of China and the Chinese. The writer's object is to shew the groundlessness of the charges brought against the Indian Government on the score of their opium trade with China. He claims to speak from ample experience, with no personal object or in the interest of any party, but merely a wish to dispel the most mischievous results which this unfounded delusion, which has taken possession of the public mind, has produced. Outside the region of party politics no subject, we are told, has involved so much controversy and about none are so widely different opinions prevalent. One party accuses the Indian Government of cultivating a drug with the acquiescence and support of the Imperial Government and forcing it upon China for the purpose of adding seven or eight millions sterling to the revenue, that merchants

participate in this trade for gain; that the custom of smoking opium is destructive to the physiscal and demoralizing to the moral nature of its votaries; that China regards the traffic with horror and that it hinders the spread of Christianity. The opposite opinion it is said is held by all the foreign residents in China excepting the missionaries. Of this large number not 1 per cent will be found who will not tell you that the Anti-opium Society's views are utterly preposterous, false and artificial; that opium smoking is a harmless if not absolutely beneficial practice; that it produces no decadence in mind or body; that the allegations as to its demoralising effect are simply ridiculous; that the custom is universal throughout China; that it has probably been so for more than a thousand years; and that the practice is only limited by the means of procuring the drug. Such is the writer's experience. It is corroborated by others, therefore he asserts it as fact. This antiquity and universality of the practice is repeated more than a score of times, the proof adduced being the mention by some one (most probably Dr. Edkins) who translated the poem of Suche incorrectly, as I have elsewhere shown, speaks of the use of opium as prevalent in the 11th century instead of gruel made from the seeds or a decoction of the capsules because mentioned in a poem of the period.

Notwithstanding the assumption of the universal prevalence of the habit, we are gravely informed that China is a poor country and that only the well-to-do can afford to smoke like people in England who can afford to drink tea, wine, beer and smoke tobacco. But is it not a fact that the very poorest with us drink tea and smoke tobacco, a conditition deeply regretted by the medical faculty. So is it in China with regard to opium and spirits. It is the poor who are chiefly addicted to them and first because they are poor, paradoxical as the assertion may seem. And if the poor predominate in China, as unquestionably they do, how then can the habit be general and universal? The reason for this belief we are told is, that foreigners mix daily with the Chinese, know their ways, hear them talk, and buy and sell to them. Such reasoning might suit the discussion of its innocuousness or otherwise but what has it to do with the prevalence of the habit in all China? No class of foreigners at the Treaty Ports, and we presume it holds true also of the British colony of Hongkong, which is not included in China, and least of all the merchant class, who do not speak the language of the people, has had much if any social intercourse with them. Few foreigners are admitted into the "holy of holies" of a Chinese family. We are likewise informed that this island colony is the place where the consequences of opium smoking in their

fullest force would be found. It is the head-quarters of the trade, the Depôt from which all other parts of China are supplied with the drug. It is the port whence prepared opium is exported to the Chinese in all other parts of the world; the natives there get better we ges and make larger profits and therefore are better able to enjoy the luxury of the pipe. And yet the evils of the habit are not found there in the slightest degree. Efforts to find the victims of the dreadful drug have proved unsuccessful. Among the lawyer's clients there were not five per cent who did not smoke opium and of some 500 persons in all he has ever known, none ever shewed any symptoms of decay. The only sign of opium smoking observed was the discoloration of the teeth, similar to that caused by tobacco, which he endeavours over and over to prove is the more injurious practice. We had no idea opium smoking lead to such frequent litigation among its votaries. We believed the habit to be a quiet, unobtrusive and peaceful practice. Surely 95 per cent of the native population of Hongkong is not addicted to the habit. Are not all opium smokers also tobacco smokers and might not the discoloration of the teeth be due as much to the one as to the other? At all events it would be difficult to apportion out the blame. The absence of the tooth-brush might also perhaps reasonably bear part of the responsibility. But is Hongkong the best field for observation of the consequences of opium smoking? We hardly think so. There is the restraint of public opinion, created and fostered by the foreign community; there is occupation for mind and body and instead of higher wages and larger profits adding to the opium consumption, the reverse will probably be found the case. Rising markets and higher wages at home have only resulted in a deficit in our last year's drink bill. The luxuries and comforts of a western kind to which these Chinese subject of ours aspire, better houses, clothing and education for their children, more splendid interment at death for themselves, the amassing of wealth which is the Chinaman's greatest ambition, the habit of regularity in business necessitated by contact with foreigners, notions of respectability, better food supplies, ventilation, water supply and drainage, these and other things make Hongkong exceptional in my opinion. In former days when the laws of the mainland were chiefly enforced, it might have been so, but not now where all restraint is withdrawn and shops are everywhere, with some exceptions, allowed to sell, not opium, but foreign medicine and smoking dens are publicly allowed and edicts are disregarded. Poverty, corruption, and misgovernment are rampant, the people are badly and insufficiently fed, clothed and housed, education of the young is comparatively

neglected, the native cultivation of the poppy is flaunting its gaudy flowers everywhere and the emperor and officials are living and administering their government, very largely at present upon opium taxation. All this is different in Hongkong, the island of fragrant streams, not so called, however on account of the opium aroma permeating the round globe where ever a pigtail is to be found.

Excepting two or three firms, it is denied that the merchants are making "princely fortunes" out of the trade. Formerly it was not so when the great British firms of Hongkong, Canton and Shanghai were largely, if not almost exclusively, engaged in the Those opium kings have now been dethroned, have died immensely wealthy or, as in some cases, in penury or have come to an untimely end, which some have, most uncharitably, we think, ascribed to an avenging providence, and now the enriching trade has fallen almost entirely into Jewish and Parsee hand. This confinement of the trade to a few Indian firms is not, we are told, owing to the British merchants holding opium to be an unclean thing. Holding the trade to be perfectly proper and legitimate, there is not a British firm which would not engage in it to-morrow, if it proved a source of profit. Before now some British merchants have retired from opium trading firms rather than injure their conscience. They at least had eyes and heart to see the ruin the drug was causing among their fellow men. One American firm, we have been told, stamped its goods as not being engaged in the opium trade and I very much question whether there are not even now in Shanghai, Hongkong and elsewhere, high-souled merchants who would scorn to engage in any trade, however profitable, which pandered to the vices and immoralities of the Chinese. As a salve to the stricken conscience we have known retired opium merchants start opium asylums in China and subscribe munificently to the funds of the Anti-opium Society.

I shall not here enter upon the question of the ease and rapidity with which the habit is formed, of the difficulty of its abandonment, of the very small percentage of those who can, for a time, take it at odd times and let it alone according to pleasure, of the great tendency to increase the dose if means allow and such like questions. Generalities are apt to be misunderstood and exceptional cases are adduced in opposition to the general tendency of the habit. I have been at some pains to divide out the smokers into classes with a view to decide the disputed question of its injury to body and purse. Take the following figures as approximative. Among the well-to-do the proportion of smokers may be 10 per cent, among the poor 20 per cent, among the general adult male population in cities say

30 per cent, in non-opium cultivating country districts, among males 2 or 3 per cent, among the females 1 or 2 per cent. Among the smokers the proportion of the sufficiently well off may be 20 per cent, of poor 80 per cent. In regard to the subject of distinguishing opium smokers, of those who smoke regularly 80 per cent are easily distinguished and 20 per cent not perhaps so easily, unless to the highly practised eye. Of those who smoke not so regularly as to times but where habit must still be satisfied, who attend to busines regularly more than 10 per cent are easily distinguished. All who smoke ashes, that is the inveterate, old and confirmed smokers, are easily recognised; of those who eat ashes that is the very poorest, he that runs may read, they are in a still worse plight. Of the regular smokers whose habit must be gratified at a certain fixed time there may be 60 to 70 per cent; of those who can put off on account of engagements etc. for a short time 30 to 40 per cent. Of these irregular smokers as to hours there are those who have and those who ave not leisure, all however have the habit or yin. Of so-called moderate smokers there may be 20 to 30 per cent with a strong tendency to merge into the immoderate class of whom there are from 70 to 80 per cent. These latter cannot get up in the morning, cannot sleep at night and so business is neglected. When the smoker is asked what quantity he smokes, he almost invariably tries to palliate and mitigate the dose; he says he smokes but little,; but observe him on the couch of an evening and he takes long continued inhalations. When he enters our asylum he tells the same untruth, minimising the evil, but this is soon found out, the graduated remedial measure proving insufficient for his yin. Loss of time and hence neglect of business is one of the most common of the resultant evils and thus affecting the wealth of the individual. This is so among the high officials who require every morning to appear at the audience. They are roused up with the greatest difficulty, require to have their pipe before going, their servants require to keep pressing them on and they arrive at the Palace too late. The soldiers on duty fail to be at their posts at the opening of the city gates or at parade and the officers are deceived in various ways. The merchant appears too late on the exchange or market to transact business with profit, and must take what is left and at higher prices. The handicraftsmen are forestalled in their work by their non-smoking confreres. The farmer rises late to find his farm servants neglecting the farm and when he goes to market with his grain comes late and is obliged to take whatever price is offered. When the habit is abandoned all this is changed, the smoker becomes a new creature physically; he becomes fat where once he

was spare and lean, his face loses its dusky hue, his home is happy. His wife and the children borne to him before the habit was contracted (for any born during his addiction to the pipe are sickly and rarely live) rejoice in better clothing and more comfort, business flourishes and he invites his benefactor to a feast, erects a tablet to commemorate his release, placards his district with bills setting forth his cure, sends his children to school and the chance is that he will become a Christian, to the first missionary who passes that way. And all this is not ephemeral. I have seen cases of back sliding especially among the young and unmarried but I know also of numerous cases where they have faithfully eschewed the evil for twenty years, and given every promise of holding on. Their gratitude at the deliverance is unbounded.

Who has not known of wealthy families reduced to beggary by opium; wealthy magnates whose sons continued the practice till the family patrimony disappeared and no member of it survives. A large number of the houses owned by foreigners in Peking were purchased from their former owners by virtue of straitened circumstances caused chiefly by opium smoking. Large numbers of high class houses, some of them small palaces, have been offered me for sale, from similar causes. We are told by Col. Mesny that opium smoking officials are but poor officers. They are usually weak-minded people unfit for anything, and generally untrustworthy.

Not more than 2 or 3 per mille smoke without apparent injury. Such persons must have three qualifications which are rarely found in the smoker (1) wealth (2) good living (3) a perseverance and constancy of purpose. Rarely do these three meet in one individual. The two following cases have been reported to me. An official 70 years of age, had smoked for 50 years 7 mace daily. He was very lean. He did everything by clock work, sleep, meals and work. He buried his opium in the earth for one hundred days to free it from it heating properties or "fire" as it is called. He took a mouthful repeatedly during the day but never indulged long in it at once. He laid down the pipe at once when he had reached his imposed limit. It never became a plaything with him to wile away the time and turn night into day. He kept fixed hours, retired to rest at a certain hour, and never transgressed. nourished his body on the richest soups, ate abundance of mutton, duck, fowl etc. The other was a fat man of 50 years of age who had smoked for 30 years and he also observed the strictest regularity in all things.

(To be continued.)

Missionary Aews.

Owing to a press of matter we are obliged the hold over Correspondence and Book Notices.

Births, Marriages & Denths.

BIRTHS.

AT Hongkong, on the 25th of May, the wife of the Rev. W. DIETRICH of Fukwing, Rhenish Mission, of a son.

AT Chongtshun, on the 16th of August, the wife of the Rev. H. Ziegler, of the Basel Mission, of a daughter.

AT Shanghai, August 31st, the wife of Rev. Andrew Dowsley, B. A. Church of Scotland Missionary, Ichang, of a son, Ogilvie Robert Kennedy.

At Hangchow, on the 7th September, the wife of Rev. J. L. STUART, American Presbyterian Mission, South, of a son.

AT Shanghai, October 5th, the wife of Rev. R. E. Abbey, American Presbyterian Mission, Nanking, of a son, Robert Parsons.

AT Hangchow, October 5th, the wife of Rev. J. H. SEDGEWICE, Church Mission, of a daughter.

MARRIAGES.

AT 36 Windsor Terrace, Glasgow, Scotland, on the second August, by the Rev. Thomas Barclay, M.A. of Formosa, assisted by the Rev. James M. Waught of Abbotsford Church, the Rev. John C. Gibson, M.A. of Swatow, son of the late Professor Gibson D.D., to Agnes Gillespie, only daughter of the late George Barclay.

At the Cathedral, Shanghai, on October 6th, Mr. Geo. Andrew and Miss Jessie Findlay, both of the China Inland Mission. AT Peking, October 15th, Mr. Olsson, of the B. and F. Bible Society, to Miss TAYLOR.

At Chefoo, on September 19th, by Rev. M. T. YATES D.D., assisted by Rev. C. W. MATER D.D., Rev. W. S. WALKER of the Southern Baptist Mission, Shanghai, to Miss L. MATEER of the American Presbyterian Mission, Tang-chow-foo.

DEATHS.

On July 1st, in a railway accident in the United States, S. I. McKee., Esq., father of Rev. W. J. McKee, of Ningpo.

On the 27th July, at the Berlin Foundling Hospital, Hongkong, Rev. I. W. Louis of Fukwing, Rhenish Mission.

At Hangchow, on October 6th, the infant daughter of Rev. and Mrs. J. H. Sedgewick, Church Mission.

At Hangchow, on October 10th, Ellen Jennings, wife of Rev. J. H. Sedgewick, Church Mission.

ARRIVALS.—On September 1st, Rev. C. Leaman, Mrs. Leaman and two children of the American Presbyterian Mission, Nanking, on their return. Miss Reifsnider, M.D., to join the Woman's Union Mission, Shanghai. On September 6th, Miss Spencer to join the American Episcopal Mission at Shanghai.

At Shanghai, October 4th, Rev. V. C. Hart, Superintendent of the American Methodist Episcopal Mission, Kiukiang, on his return; Dr.